SUSURRIUM CUM DEO.

SOLILOQVIES:

OR,

Holy Self-Conferences of the DEVOUT SOUL, upon ſundry choice Occaſions,

With Humble Addreſſes to the Throne of Grace.

Together with

The *Souls* Farwell to Earth,

AND

Approaches to Heaven.

The ſecond Edition.

By JOS. HALL, B. Norwich.

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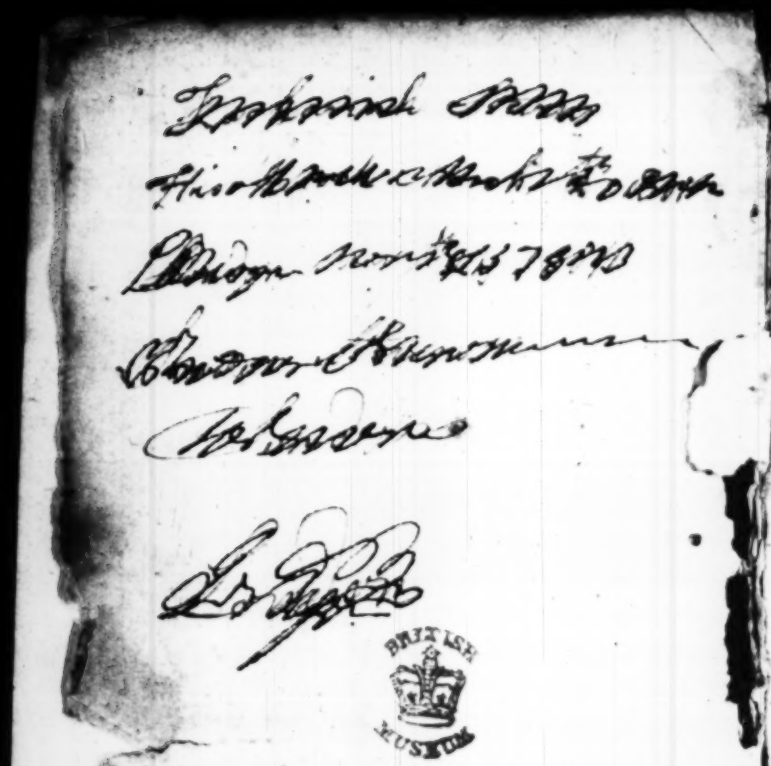
BRITISH
MUSEUM

THE AUTHORS SVPPLICATORY DEDICATION.

TO thee only, O my God, who haſt put theſe holy Thoughts into my ſoule, doe I moſt humbly deſire to Dedicate both my ſelfe and them; Earneſtly beſeeching thee graciouſly to accept of both: And that thou wouldſt be pleaſed to accompany and follow theſe

my weak-practicall Devotions, with a ſenſible bleſſing in every Reader. Let theſe good Meditations not reſt in the eie, but deſcend into the Boſome of the Peruſers: and effectually worke in their Hearts, that warmth of pious Affections, which I have here preſumed to exemplifie in mine; To the glory of thy great Name, and our mutuall comfort, in the day of the glorious appearing of our Lord Jeſus. Amen.

20 Mar 59

THE

THE Heads of the ſeverall Soliloquies.

1. *The leſt Proſpect.*
2. *The happy Parting.*
3. *Heavenly converſation.*
4. *Love unchangeable.*
5. *The Happieſt Object.*
6. *Unchangeable duration.*
7. *Truſt upon Triall.*
8. *Angelicall Familiarity.*
9. *The unanſwerable Chriſtian.*
10. *Helliſh Hoſtility.*
11. *Falſe Joy.*
12. *True*

12. *True Light.*
13. *Bosome-Discourse.*
14. *The insensitle fetters.*
15. *Satans Prevalence.*
16. *Leasurely growth.*
17. *Allowable variety.*
18. *Misconstructions of holinesse.*
19. *Two Heavens in one.*
20. *The stock imployed.*
21. *Love of Life.*
22. *Equall Distribution.*
23. *The Bodies subjection.*
24. *The ground of unproficiency.*
25. *The sure Refuge.*
26. *The light Burden.*
27. *Joy intermitted.*
28. *Universall Interest.*
29. *The spiritual Bedlem.*
30. *The difference of actions*
31. *The necessity of labour.*
32. *Acquaintance with heaven.*

33. *The*

33. *The All-sufficient knowledge.*
34. *Poor Greatness.*
35. *Acceptation of desires.*
36. *Heavenly joyes.*
37. *Mixed Contentments.*
38. *True Wealth.*
39. *False Light.*
40. *The haste of Desire.*
41. *Deaths remembrancers.*
42. *Faiths victory.*
43. *The unfailing friend.*
44. *Quiet Humility.*
45. *Sure Mercies.*
46. *Dangerous Prosperity.*
47. *Cheerfull Obedience.*
48. *Heavenly accordance.*
49. *Divine Bounty.*
50. *Sweet use of Power.*
51. *The power of conscience.*
52. *Proud Poverty.*
53. *The happiest Society.*
54. *Honey from the Rock.*
55. *Sure Earnest.*
56. *Hea-*

56. *Heavenly Manna.*
57. *The Hearts treasure.*
58. *The narrow way.*
59. *Gods various proceedings.*
60. *The waking Guardian.*
61. *The sting of guiltines.*
62. *Beneficiall want.*
63. *Interchange of conditions.*
64. *The rule of devotion.*
65. *Hels triumph.*
66. *Dumbe homage.*
67. *Indifferency of events.*
68. *The transcendent love.*
69. *Choice of seasons.*
70. *The happy return home.*
71. *The confinements of Age.*
72. *Sin without sense.*
73. *The extremes of devotion.*
74. *The sick mans vowes.*
75. *The suggestions of a false heart.* 76.

76. *Sacred Melody.*
77. *Blemiſhes of the holy Function.*
78. *The bleſſed reward.*
79. *Preſages of judgement.*
80. *Unwearied motion, and reſt eternall.*

June the 26th, 1650.

I Have peruſed theſe divine and holy Soliloquies between God and the faithfull Soule, and doe finde them to bee ſo pious and profitable, ſo ſweet and comfortable, and full of pious and ſpiritual devotion, that I judge them well worthy to be Printed and Publiſhed.

20 JA 59

IOHN DOWNAME.

Selfe-Conferences.

Soliloq. I.

The best Prospect.

O My God, I shall not bee worthy of my eyes, if I think I can imploy them better, than in looking up to thy heaven: and shall I not be worthy to look up to heaven, if I suffer my eyes to rest there, and not looke through heaven at thee, the Almighty Maker and Ruler of it; who dwell'st

SOL I. there in all glory and Majesty; and if seeing thee I doe not alwaies adore thee, and find my soul taken up with awfull and admiring thoughts concerning thee: I see many eyes have looked curiously upon that glorious frame else they could not have made so punctuall observation of the fire, and motion of those goodly Globes of light, which thou hast placed there, as to fortell all their Conjunctions, and Oppositions, for many hundred yeeres before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisdome,

dome, which keepes up thoſe numberleſſe and immenſe bodies in ſo perfect a regularity, that they all keepe their juſt ſtations, and times, without the leaſt varying from the courſe which thou ſettedſt them in their firſt Creation; ſo whiles their obſervation makes them the wiſer, mine ſhall make me the holier. Much variety of Objects haſt thou given us, here below, which do commonly take up our eyes; but it ſhall bee my fault, if all thoſe doe not rather lead my thoughts to thee, than withdraw them from thee; ſince thy power and Majeſty is clearly conſpicuous in them all. O God, whiles I

Son. 1.

Sol. 2. have eyes, let me never but ſee thee in all things, let me never but enjoy thee; Let me ſee thee here as thou maieſt be ſeen, by the eye of faith, till I may ſee, as I am ſeen, hereafter, in glory: Let me ſee thee as through a glaſſe darkly here on earth, till I may come to ſee thee face to face in Heaven.

1 Cor. 13. 12.

Soliloq. II.

The happy parting.

Euthym in Præfat. Pſalmorum.

I Have lived divers yeers longer than holy *David* did; yet I can truely ſay with him; if that Pſalme were his which hath the Title of *Moſes*; We have brought

brought our yeares to an end, as it were a tale that is told: Me thinks, O my ſoule, it is but yeſterday ſince we met; and now we are upon parting; neither ſhall we, I hope, be unwilling to take leave; for what advantage can it bee to us to hold out longer together? One peece of me cannot but grow more infirme with uſe and time; and therupon muſt follow a decay of all faculties, and operations: Where the Tooles are growne bad and dull, what worke can be exquiſite? Thou ſeeſt it then neceſſary, and inevitable that we muſt yeeld to age, and grow worſe with continuance.

Sol. 2.

Pſal. 90. 9.

And what privilege can

SOL. 2.

meer time give us in our duration? We see the baſest of ſtones laſt longer than the durableſt plants; and we ſee trees hold out longer then any ſenſitive Creatures; and divers of thoſe ſenſitive Creatures out-laſt man, the Lord of them all: neither are any of theſe held more excellent becauſe they weare out more houres: Wee know *Henoch* was more happy that was fetcht away at three hundred ſixty five yeares, than *Methuſelah* at nine hundred ſixty and nine: Difference of age doth nothing but pull downe a ſide where there are not ſupplies of increaſing abilities. Should we continue our partnerſhip many

Gen. 5. 2. 24. 27.

many yeares longer, could wee hope for more health and ſtrength of body, more vigour of underſtanding and judgement, more heate of good affections? And can wee doubt that it will be elſe-where better with us? Doe wee not know what abides for us above? Are we not aſſured that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens. Why therefore, oh, why, ſhould ye be loath to part upon faire termes? Thou, O my ſoule, to the poſſeſſion of that happy Manſion, which thy deare Saviour hath from eternity

Sol. 2.

2 Cor. 5. 1.

Sol. 3. prepared for thee in his Fathers houſe: and thou, O my body, to that quiet repoſitory of thy Grave, till ye both ſhall happily meet in the bleſſed Reſurrection of the juſt, never, never to be ſevered?

Soliloq. III.

Heavenly Converſation.

IT matters not a little with whom wee hold our familiar Converſation; for commonly wee are transformed into the Diſpoſitions and manners of thoſe whoſe company we frequent: We daily ſee thoſe who by haunting the ſociety of Drunkards,

kards, and debauched perſons, have from civill and orderly men growne into extremity of lewdneſſe; and on the contrary, thoſe who have conſorted themſelves with the holy and vertuous, have attained to a gracious participation of their ſanctity: Why ſhouldſt thou not then, O my ſoule, by a continuall converſation with God, and his Angels, improve to an heavenly diſpoſition? Thou canſt not, whiles thou art here, but have ſomewhat to doe with the world; that will neceſſarily intrude into thy preſence, and force upon thee buſineſſes unavoidable; and thy ſecular friends may well looke to have

Sol. 3.

Sol.3. ſome ſhare in thy ſociable entertainements: But theſe are but goers and commers, eaſily and willingly diſmiſſed, after ſome kind interlocutions: The Company that muſt ſtick by thee is ſpirituall, which ſhall never leave thee, if thou have the grace to apply thy ſelfe to them upon all occaſions.

Thou maiſt hold faire correſpondence with all other not offenſive companions; but thy entireneſſe muſt be onely with theſe.

Let thoſe other be never ſo faithfull, yet they are uncertaine; bee their will never ſo good, yet their power is limited; theſe are never but at hand,

hand, never but able, and willing to make and keepe thee happy. O my God, thou ſeeſt how ſubject I am to diſtractions; Oh hold mee cloſe to thee: Let me enter into the ſame company here in my Pilgrimage, which I ſhall for ever enjoy hereafter in my home. Sol. 4.

Solilo. IV.

Love unchangeable.

OUr younger years are wont to bee delighted with variety, and to be much affected to a change, although to the worſe: The childe is better pleaſed with his new Coat,

Sol. 4.

Coat, though the old be farre handſomer: Whereas age and experience fixeth our deſires and teacheth us to ſet the greateſt vallue upon thoſe good things wherewith we have been longeſt acquainted.

Yea, it is the generall diſpoſition of nature to be cloyed with continued bleſſings, and upon long fruition to complaine of that good which we firſt commended for pleaſing, and beneficiall: What could reliſh better with the Iſraelites the firſt morning than the Angels food which fell downe from heaven every day about their Campe? the taſte whereof was like to wafers made with honey: If

Exo. 16. 13. Deut. 8. 3. Exo. 16. 31.

wee

we ſtay but a while, wee ſhall, ere many yeeres, heare them calling for the Onions and Garlike of Egypt; and crying out: *Now our ſoule is dried away; there is nothing but this Manna before our eyes.* Our wanton appetite is apt to be weary of the beſt bleſſings, both of earth and heaven, and to nauſeate with ſtore: Neither is any thing more tedious to us, than the enjoyned repetition of a daily-tasked Devotion. But contrarily, Grace endeares all bleſſings to us by their continuance, and heightens our affections, where they are rightly placed, by the length of the time of their enjoying. O God, it is thy

So 2. 4.

Num. 11. 6.

Sol. 4. thy mercy that thou haſt vouchſafed to allow mee an early intereſt in thee, even from my tender yeeres, : the more and longer I have known thee, the more cauſe have I ſtill found to love thee, and adore thee ; Thou art ever one and unchangeable ; Oh make thou my heart ſo ; Devote thou me wholly unto thee ; and by how much cooler my old age is in all other affections, inflame it ſo much the more in my love to thee.

Solil.

Sol. 5.

Solil. V.

The happieſt Object.

IF we could attaine to ſettle in our thoughts a right apprehenſion of the Majeſty of God, it would put us into the comfortable exerciſe of all the affections that belong to the Soule: For ſurely, if wee could conceive arigkt of his Omnipotent power, and tranſcending glory, and incomprehenſible infiniteneſſe, we could not but tremble before him, and be alwaies taken up with an adoring feare of him: And, if we could apprehend his infinite goodneſſe both in himſelfe and

to

Sol. 5. to mankinde, wee could not but be raviſhed with a fervent love to him, and ſhould thinke our ſelves happy, that we might bee allowed to love ſuch a God; and if we could conceive of that abſolute beauty of his holineſſe, and bliſſefull preſence, we could not but be enflamed with a longing deſire to enjoy ſuch a God; and if wee could apprehend all theſe; we could not bee but both tranſported with an unſpeakeable joy, that we have a ſure intereſt in a God ſo holy, ſo good, ſo almighty, ſo glorious, and ſtricken with an unexpreſſible griefe, that we ſhould either offend him, or ſuffer our ſelves to want

but

but for a moment the feeling preſence of that all-ſufficient, and all-comprehending Majeſty: On the contrary, thoſe men begin at the wrong end, who go about to draw their affections to God firſt, and then after ſeeke to have their mindes enlightned with right conceits of his Eſſence and Attributes: who meeting with thoſe occurrent Temptations, which mainly croſſe them in their deſires and affections, are ſtrait ſet off from proſecuting their good motions, and are as new to ſeeke of a God, as if they had never bent their thoughts towards heaven. O God, let it be the maine care of my life, to know thee, Sol. 5.

Sol. 6. thee, and whom thou haſt ſent Jeſus Chriſt thy Son my Saviour. I cannot through thy mercy fail of an heavenly diſpoſition of ſoule whiles I am here, and of a life of eternall glory with thee hereafter.

Solilo. VI.

Unchangeable duration.

IN the firſt minute wherin wee live, we enter upon an eternity of being; and, though at the firſt, through the want of the exerciſe of reaſon, we cannot know it; and afterwards, through our inconſideration, and the bewitching buſineſſes of time,

time, we doe not ſeriouſly lay it to heart, we are in a ſtate of everlaſtingneſſe; there muſt upon the neceſſity of our mortality be a change of our condition, but with a perpetuity of our being; the body muſt undergo a temporary diſſolution, and the ſoule a remove, either to bliſſe or torment; but both of them, upon their meeting, ſhall continue in an unchangeable duration, for ever and ever: And if wee are wont to ſlight tranſitory and vaniſhing commodities, by reaſon of their momentany continuance, and to make moſt account of things durable; What care and great thoughts ought I to beſtow

Sol. 6.

Sol. 6. ſtow upon my ſelfe, who ſhall outlaſt the preſent world; and how ought I to frame my life ſo, as it may fall upon an eternity infinitely happy and glorious?

O God, doe thou ſet off my heart from all theſe earthly vanities, and fix it above with thee. As there ſhall bee no end of my being, ſo let there bee no change of my affections; Let them before-hand take poſſeſſion of that heaven of thine, whereto I am aſpiring: Let nothing but this clay of mine bee left remaining upon this earth whereinto it is mouldring; Let my ſpirituall part bee ever with thee whence it came, and enter upon

upon that bliſſe which knows neither change nor end. Sol. 7.

Soliloq. VII.

Truſt upon Triall.

WHat a Providence there is over all the creatures in the world, which both produceth them to their being, and over-rules, and carries them on, to and in their diſſolution without their knowledge, or intended cooperation; but for thoſe whom God hath indued with the faculty of ratiocination, how eaſie is it to obſerve the courſe of the divine proceedings with them,

Sol. 7 them, how that all-wiſe God contrives their affaires and events quite beyond, and above the power of their weak projections; how he prevents their Deſires, how he fetches about inexpected and improbable occurrences to their hinderance, or advantage; ſometimes bleſſing them with ſucceſſe, beyond all their hopes, ſometimes blaſting their projects, when their bloſſomes are at the faireſt? Surely, if I looke onely in a dull ſtupidity upon the outſides of all accidents, that befall me, and not improve my reaſon and faith to diſcerne, and acknowledge that inviſible power, that orders them to his owne, and

and their ends, I shall bee little better than bruitish; and if upon the observation of all that good hand of God, sensibly leading mee on, in all the waies of my younger, and riper age, in so many feeling and apparent experiments of his gracious provisions and protections, I shall not have learned to trust him with the small remainder of my daies, and the happy close of that life which he hath so long, and mercifully preserved, the favours of a bountifull God shall have been cast away upon a barren, and unthankfull heart. O God, I am such as thou hast made me, make up thy good worke in me, and keep me that I do not marre

Sol. 7.

Sol. 8 marre my ſelfe with my wretched unbeliefe, I have tryed thee to the full; Oh that I could caſt my ſelfe wholly upon thee; and truſt thee both with my body and ſoule, for my ſafe paſſage to that bleſſed home; and for the perfect accompliſhment of my glory, in thine.

Soliloq. VIII.

Angelicall Familiarity.

THere is no reaſon to induce a man to thinke that the good Angels are not as aſſiduouſly preſent with us, for our good, as the evill Angels are for our hurt; ſince we know

know that the evill ſpirits cannot bee more full of malice to work our harm, than the bleſſed Angels are full of charity, & welwiſhing to mankinde; and the evill are only let looſe to tempt us by a permiſſion oft he Almighty, whereas the good are by a gracious delegation from God encharged with our cuſtody; Now, that the evill ſpirits are ever at hand, ready upon all occaſions to preſent their ſervices to us for our furtherance to miſchiefe, appeares too plainly in their continuall temptations which they inject into our thoughts; in their reall and ſpeedy operations with the ſpels and charmes

Sol. 8.

Heb. 1. ult.

Sol. 8. of their wicked Clients, which are no leſſe effectually anſwered by them, immediately, upon their practice, than naturall cauſes are by their ordinary and regular productions. It muſt needs follow therefore, that the good Angels are as cloſe to us, and as inſeparable from us: and though we ſee neither, yet hee that hath ſpirituall eyes perceives them both, and is accordingly affected to their preſence. If then wicked men ſticke not to goe ſo far as to endanger, and draw on their owne damnation, by familiarly converſing with malignant Spirits; Why ſhould not I for the unſpeakable advantage

vantage of any ſoule affect an awfully-familiar Converſation with thoſe bleſſed Angels which I know to be with me? The language of ſpirits are thoughts: Why doe not I entertaine them in my ſecret cogitations, and hold an holy diſcourſe with them in mentall allocutions; and ſo carry my ſelfe as that I may ever hold faire correſpondence with thoſe inviſible companions, and may expect from them all gracious offices, of holy motions, carefull protection, and at laſt an happy conveyance to my glory? O my ſoule, thou art a Spirit, as they are; doe thou ever ſee them, as they ſee thee; and ſo ſpeak Sol. 8.

Soli. 9. to them, as they ſpeake to thee; and bleſſe thy God for their preſence, and tuition; and take heed of doing ought that may cauſe thoſe heavenly guardians to turne away their faces from thee as aſham'd of their charge.

Soliloq. IX.

The unanſwerable Chriſtian.

IT is no ſmall griefe to any good heart that loves the Lord Jeſus in ſincerity, to ſee how utterly unanſwerable the greater ſort of men that beare the name of Chriſt are to the example and precepts of that Chriſt whoſe name

name they beare: He was humble and meeke, they proud and inſolent; hee bade us love our enemies, they hardly can love their friends; he prayed for his perſecutors, they curſe; hee that had the command of all, cared not to poſſeſſe any thing, they not having right to much, would poſſeſſe all; hee bade us give our Coat alſo to him that takes our Cloak, they take both Coat and Cloake from him that hath it; he bade us turne our cheek for the other blow, they will bee ſure to give two blowes for one; he paid obedience to a Foſter Father, and tribute to *Cæſar*, they deſpiſe Government; his Sect. 9.

So 1.9. trade was onely doing good, ſpending the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and ſleeping away, or miſpending the day; he forbad Oaths, they not onely ſweare and forſweare, but blaſpheme too; hee bade us make friends of the Mammon of unrighteouſnes, they make Mammon their God; hee bade us take up his Croſſe, they impoſe their own; he bad us lay up our treaſure in heaven, they place their heaven in earth; he bids us give to them that ask, they take violently from the owners; he bade us return good for evill, they for good return evill; he charged.

ged his Diſciples to love one another, they nouriſh malice and rancor againſt their brethren; hee left peace for a Legacy to his followers, they are apt to ſet the world on fire: His buſineſſe was to ſave, theirs to deſtroy. O God, let rivers of waters run downe mine eyes becauſe they do no better keep the law of thy Goſpel. Give grace to all that are called by thy name, to walke worthy of that high profeſſion wherto they are called: And keepe me thy unworthy ſervant that I may never deviate from that bleſſed patterne which thou haſt ſet before me: Oh let mee never ſhame that great name that is put upon me:

Sol. 9.

Pſal. 119. 136.

Sol. 10. Let mee in all things approve my ſelf a Chriſtian in earneſt; and ſo conform my ſelfe to thee, in all thy example and commands, that it may be no diſhonour to thee to owne mee for thine.

Soliloq. X.

Helliſh Hoſtility.

I Cannot but obſerve how univerſall it is in all kindes for one creature to prey upon another, the greater fiſhes devoure the leſſe, the birds of Rapine feed upon the ſmaller Foules, the ravenous wild beaſts ſuſtaine themſelves with the fleſh of the weaker

ker and tamer cattle; the Dog purſues the Hare, the Cat the Mouſe; Yea the very Moale under the earth hunts for the worm, and the Spider in our Window for the flye: Whether it pleaſed God to ordain this antipathy in nature, or whether mans ſin brought this enmity upon the creature I enquire not, this I am ſure of; that both God hath given unto man (the Lord of this inferiour world) leave and power, to prey upon all theſe his fellow-creatures; and to make his uſe of them, both for his neceſſity, and lawfull pleaſure; and that the God of this world is only hee that hath ſtirred up men to

Sol. 10.

Sol. 10. prey upon one another; ſome to eat their fleſh, as the ſavage Indians; others to deſtroy their lives, eſtates, good names: this proceedes only from him that is a murtherer from the beginning. O my ſoule, doe thou mourne in ſecret to ſee the great enemy of mankinde ſo wofully prevalent as to make the earth ſo bloody a ſhambles to the ſons of men; and to ſee Chriſtians ſo outragiouſly cruell to their own fleſh: And O thou that art the Lord of Hoſts, and the God of peace, reſtraine thou the violent fury of thoſe which are called by thy name, and compoſe theſe unhappy quarrels amongſt them that ſhould be

be brethren. Let me (if it may ſtand with thy bleſſed will) once again ſee peace ſmile ore the earth, before I come to ſee thy face in glory. SOL. II.

Soliloq. XI.

False Joy.

AMongſt theſe publicke bluſters of the World, I finde many men that ſecretly applaud themſelves in the conceit of an happy peace which they find in their boſom: Where all is calme and quiet; no diſtemper of paſſions, no fear of evill, no ſting of remorſe, no diſturbance of doubts; but all ſmooth-

SOLIT. smoothnesse of brow, and all tranquility of minde; whose course of life, yet, without any great enquiry hath appeared to bee not over-strict and regular. I hear them boast of their Condition, without any envy of their happinesse, as one that had rather heare them complaine of their inward unquietnesse, than brag of their peace. Give me a man that after many secret bickerings, and hard conflicts in his breast, upon a serious penitence, and sense of reconciliation with his God hath attained to a quiet heart, walking conscionably and close with that Majesty with whom he is attoned; I shall bless and emu-

emulate him as a meet subject of true joy: For spiritually there is never a perfect calme but after a tempest; the winde and earthquake and fire make way for the soft voice. But I pitty the flatteries, and selfe-applauses of a careless and impenitent heart: This jollity hath in it much danger, and without some change, death. Oh Savior, I know thou cam'st to send fire on the earth; yea fire into these earthen bosomes, whereof the very best hath combustible matter enough for thee to worke upon; and what will I (thou saist) if it be already kindled; O blessed Jesu, my will agrees with thine; I desire nothing

So L. 11.

1 Kin. 19.

Luk. 12. 49.

Sol.12. thing in the world more than that this fire of thine may flame up in my ſoul, and burne up thoſe ſecret corruptions which have lyen ſmothering within me: Set me at full variance with my ſelfe, that I may be at peace with thee.

Soliloq. XII.

True Light.

Mat,6.23. THou haſt taught us, O Saviour, that even the light of man may be darkneſſe, and that the light endarkned cauſeth the greateſt darkneſſe: neither can it be otherwiſe; ſince the very obſcuring of the

the light maketh ſome kind of darkneſſe, the utter extinction of it muſt needs make the darkeneſſe abſolute. Now what is darkneſſe but a meere privation of light: There is but a double ſpirituall light, the abſence whereof cauſeth darkneſſe: Thine Evangeliſt hath juſtly ſaid of thee, *Thou art the true light, that enlightneſt every man that commeth into the world*; Thy Pſalmiſt hath ſaid of thy Divine Oracles, *Thy Word is a Lanterne unto my feet, and a light unto my ſteps*; whoſoever wants both, or either of theſe, cannot but be in darkneſs, yea his pretended light cannot but be darkneſs it ſelfe.

Sol. 13.

John 1. 9.

Pſa. 119. 105.

Sol. 12. I see, O Lord, there is much of this dark light in the World; In one I observe a kinde of Glow-wormelight, which in a Summers evening shines somewhat bright, but he that should offer to light his Candle at it would be much deceived; this is justly a darke light, since it shines not at all by day, neither is at all communicable to another, no not to the bearer it selfe: In another, I see the light of a dark Lantern; which casts out some Gleams of light, but only to him that bears it; even this mans light is darknesse also, to all the world besides himselfe: In a third I see a resemblance of that meteoricall light, which

which appears in Mooriſh places, that ſeems fire, but is nothing but a ſlimy glittering exhalation, cauſing both the wonder and errour of the Travailer; leading him, through the impulſive motion of the air, into a Ditch; and of this kind I find too much variety; all of them agreeing in this, that they pretend Viſions and Revelations of the Spirit even for contrary projections. O Saviour, what light ſoever is not derived from thee, is no better than darkneſſe: Thou haſt ſufficiently revealed thy ſelfe and thy will to us in thy Word; as for any new lights (except it be a clearer manifeſtation of the old)

Sol. 12.

Sol. 12. old) O Lord give me the grace not to follow them: I finde a double light to proceed from thee, one which is a generall light, that enlightens every man that comes into the world; the other a ſpeciall light of thy ſpirit illuminating the ſoul of every beleever with a right apprehenſion of thee and heavenly things: O do thou ſhine into my ſoule with this heavenly light of thine; and if this bee not enough to make me happy, (without the acceſſion, and with the rejection of other new lights) let mee ſit in perpetuall darkneſſe.

Soli.

Sol. 13.

Soliloq. XIII.

Bosome-Discourse.

O Lord, if I had the skill, and grace to be ever communing with my owne heart, and with thee, I should never want either worke, or company, never have cause to complaine of solitarinesse, or tedious houres : For there is no time wherein there is not some maine businesse to be done betweeen thee and my soul; one while finding my heart dull and stupid, I should have cause to rowse it up by some quickning meditation; another while finding it dejected with some inexpected

Sect. 13. pected Crosse, I should be chearing it up with some comfortable Applications: One while finding it distracted with some scrupulous doubts, I should be labouring to settle it in just resolutions; another while perceiving it to incline towards idle thoughts, I should bee checking it with a seasonable reprehension: One while, finding it faint and slacke in holy duties, I should chide it into a more sensitive vigour; another while, finding it more cheerfull in the performances of Devotion, I should encourage it with the assurance of a gracious acceptation: One while I should find cause to fortifie

fie it against temptations; another while to erect it after a foile: one while to Conflict; another to Triumph: One while to examine my condition; another while either to deplore, or congratulate it: One while I should finde time to sue to thee my God for the supply of some want; another while to blesse thee for favours received: One while to bemoane my wretchednesse, another while to adore thy infinite greatnes: One while to renew my vowes; another while to beg pardon for my omissions: One while to seeke thee with teares and due Humiliation; another while to rejoyce in thy great

Soli 13.

Sol. 14. great salvation: The varieties of my ever-changing condition, whiles I am in this vale of misery, cannot want the perpetuall imployment of a busie soule. O God, let me be dumbe to all the world, so as I may ever have a tongue for thee, and my owne heart.

Soliloq. XIV.

The insensible Fetters.

WHat a subtile Devill wee have to deale with? He will be sure to give the sinner line enough, so he may be sure to hold him: he shall have his full scope and freedom to

to all honest, and religious practices; so as by some one secret sin that evill spirit may have power over his soul, both to ensnare, and retaine it: Hee cares not how godly we seem, how conscionable we are in all other actions, so as he may still in one dear sinne keep us fast intangled: Wherupon it often comes to pass, that not onely the eyes of the World, but even our own are too often deceived in the judgement of our spirituall estate: We profess strict holiness; and give good proofes, upon occasion, of a tender, and well-guided Conscience, so as this glorious shew wins us the reputation of rare vertue and exemplary

Sol. 14

Sol. 14. emplary piety: yet still that wicked Devill hath a tie upon our heel: there is some peccadillio of smothered lust, or concealed pride, or zealous cruelty, and uncharitableness, that gives him the command of our soules at pleasure: and this shall no less fetch us within his power and mercy, than if we were lockt up under a thousand chaines. O God, thou who art infinite both in wisdom and power, do thou enable me not only to resist the power, but to avoid the wiles of that cunning Spirit: let me give him no advantage by the close entertainment of any bosome sin: Let my holiness and obedience be as universall,

as

as either thy commands, or his miſchievous intentions.

Sol. 15.

Soliloq. XV.

Satans prevalence.

HOw buſie and prevalent Satan is, in this preſent age, above all former times, appeares too plainly in thoſe univerſall broiles, and combuſtions which he hath raiſed all the world over; whereof no nation of the whole knowne habitable earth is at this day free; in the ſtrange number and variety of Sects, Schiſmes, Hereſies, ſet on foot by him, every where; the like

Sol. 15. whereof were never heard of, in the preceding times of the Church; in the rifeneſſe of bold and profeſſed Atheiſme; and moſt clearly, in the marveilous multitude of Witches abounding in all parts. Heretofore one of thoſe Clients of Hell in a whole Country was hooted at as a ſtrange Monſter; now, hundreds are diſcovered in one ſhire; and (if Fame deceive us not) in a village of fourteen houſes in the North parts are found ſo many of this damned breed: heretofore, onely ſome barbarous, and wild Deſerts; or ſome rude uninhabited Coaſts, as of *Lapland*, and *Finland*, *&c.* were thought to bee haunted

ted with ſuch miſ-creant gueſts; now the civilleſt, and moſt religious parts are frequently peſtered with them: heretofore ſome ſilly poore and ignorant old women were thus deluded by that Infernall impoſtor; now we have known thoſe of both ſexes which have profeſſed much knowledge, holineſs, devotion, drawne into this damnable practice: What ſhall we ſay to all theſe over-pregnant proofes of the nnuſually prevailing power of hell? Certainly, either Satan is now let looſe (according to the prediction of the holy Evangeliſt in *Pathmos*) towards the end of the world: Or becauſe he finds

Sol. 15.

Sol. 15. his time but ſhort, hee rageth thus extremely; as if what he muſt lack in time, he would make up in fury: But, oh bleſſed God, thine infinite wiſdome and omnipotence, knows how to make a juſt advantage of that increaſed power, and ſucceſſe, which thou haſt permitted to this great enemy of mankind; Thy Juſtice is hereby magnified in thy juſt judgements, upon the wicked; and thy mercy in the gaine that hence accrues to thy choſen; for certainly, thy true Saints would not be ſo eminently holy, if Satan were not ſo malicious: Thou who in naturall cauſes are wont to work by contraries, (ſo as inward heat is ordinarily

rily augmented by the extremity of an ambient cold) canſt, and wilt doe ſo much more in ſpirituall; What thy viſible Church loſeth in the number of formall profeſſors, is abundantly made up in the vigorous graces of thy reall Saints. Still and ever doe thou ſo order and overrule theſe buſie workings of the powers of darknes, that thou maieſt repay thine unreclaimeable enemies with judgements, and heighten the piety, vigilancy and zeale of thy faithfull ones. Soz.15.

Sol. 16.

Soliloq. XVI.

Leasurely growth.

WEE are all commonly impatient of leasure; and apt to over-hasten the fruition of those good things wee affect: one would have wealth, but he would not be too long in getting it; hee would have golden showres raine downe into his lap, on the suddaine: Another would bee wise and learned; yet hee cannot abide to stay for gray haires, or to spend too much oile in his tedious lucubrations: One would be free, but he would not weare out an Apprentiship:

ſhip: Another would bee honourable, but he would neither ſerve long, nor hazard much: One would be holy, but he would not wait too long at the doorposts of Gods houſe, nor loſe too many houres in the exerciſe of his ſtinted Devotions: Another, would be happy, but he would leape into heaven ſuddainly, not abiding to thinke of a leaſurely towring up thither by a thouſand degrees of aſcent, in the ſlow proficiency of grace. Whereas the great God of Heaven, that can doe all things in an inſtant, hath thought good to produce all the effects of naturall agency not without a due ſucceſſion of time. Sol. 16.

Sol. 16. When I looke into my Garden, there I see first a small spire looke out of the earth, which in some moneths time growes into a stalke; then after many daies expectation, branches forth into some leaves; at last appeares the hope of a floure, which ripened with many Sunnes and Showres, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

If I looke into my Orchard, I see the well-grafted Siens yield first a tender Bud; it self after many yeeres is bodied to a solid stock, and under the patience of many hard Winters, spreads forth large Armes; at last being grown

growne to a meet age of vegetation, it begins to grace the Spring with ſome fair bloſſoms, which falling off kindly, give way to a weake Embryon of fruit; Every day now addes ſomething to the growth, till it attaine in Autumne to a full maturity: Why ſhould I make account of any other courſe in my ſpirituall proceedings? O God, I ſhall be alwaies ready to cenſure my ſlow pace in grace, and holy obedience, and ſhall bee ever ambitious of aſpiring higher in thy gracious favour; but when I ſhall have endeavoured my utmoſt, I ſhall wait with humble patience upon thy bountifull

Sol. 16.

Sol. 17. hand; as one that desires thankefully to acknowledge the little that I have received, and meekely to attend thy good pleasure for what I may receive. So thou bring mee to Heaven, take what time, and keepe what pace thou pleasest.

Soliloq. XVII.

Allowable Variety.

IT is a great and insolent wrong in those men, who shall think to reduce all dispositions, and forms of Devotion and usages to their owne; since in all these there may bee much variety; and all those dif-

Sol. 17.

different fashions may receive a gracious acceptation in heaven: One thinkes it best to hold himselfe to a set forme of Invocation; another deems it farre better to be left free to his arbitrary and unpremeditated expressions: one pleases himselfe with this notion of that Omnipotent Deity whom he implores; another thinkes that may be more proper, and affective: one thinks this posture of body may bee the meetest for his humble addresse to the throne of Grace, or to the Table of the Heavenly Manna; another likes that better: one is for a long prayer; another for short ejaculations: one desires to raise

up

Sol. 17. up his ſpirits (with the Prophet) by the aid of an harmonious melody; another holds them better fixed in a ſad ſilence: one holds it beſt to ſet forth Gods ſervice in a ſolemne ſtate and magnificence; another approves better of a ſimple and inceremonious Devotion: One requires a ſacred place, and a peculiar habit, as beſt becomming Gods publike worſhip; another makes no difference of either roome, or dreſſe: One makes ſcruple of comming otherwiſe than faſting to the Lords Table: another conceives it more ſeaſonable after a Love-Feaſt: One thinkes his Chriſtian Liberty allowes him the mo-

moderate ſcope to all not-unlawfull Recreations: a-nothers auſterity inter-dicts all paſtimes: One judgeth this haire, and that attire not lawfull onely, but comely: another thinks he eſpies ſinne in both: O God, as thou haſt ever ſhewed thy ſelfe juſtly ſevere in the aven-ging of ſin, ſo I know thee graciouſly indulgent in al-lowing thy ſervants much latitude in the free uſe of all that thou haſt not pro-hibited, In imitation whereof, give me an heart holily zealous to abhorre every thing that is truely evill, and charitably af-fected to the favourable cenſure of all uſages that are meerely indifferent. Let

Sol. 17.

Sol. 18. Let my maine care bee to look to the sincerity of my Soule, and to the sure grounds of warrant for my actions; For other circumstantiall appurtenances, where thou art pleased to be liberall, let mee not be strait-handed.

Soliloq. XVIII.

Misconstructions of holinesse.

IT is no marvell if there bee nothing that undergoes more variety of constructions from the lookers on, than holinesse; for that being an inward gracious disposition of the soule, conformed to God, in

in all the renewed faculties thereof, lyes ſo cloſe in the boſome, that it can only be gueſſed at by ſuch uncertaine emanations of words, and actions, as flow from it to the eares, and eyes of others: The particular graces and affections of Love, Feare, Hope, Joy, godly Sorrow, Zeale, and the reſt breake forth apparently in ſuch ſymptomes, and effects as may win a certainty of beliefe from the beholders, neither indeed are eaſily concealed from the view of others: all theſe may bee read in the face: but, if the heart it ſelf could be ſeen, and that curiouſly diſſected, yet even thus could not holineſſe be diſcovered. Sol. 18.

Sol. 18.

red. Beſide the cloſeneſſe, every man is apt to meaſure his judgement of holineſſe, by a falſe rule of his own, whereby it comes to paſſe that it is ſo commonly miſ-taken. One thinkes him holy that forſakes the World, and retires into ſome wilde Deſert, or mures up himſelfe in an Anchorites Cell: Another judges him holy that macerates his body with Faſting, that diſciplines his hide with whips and haire clothes, that lies hard, and fares hard: that abſtaines from all that relates to fleſh in his Lent, and Embers: that paſſionately hugges his Crucifix, and toſſes his Beads, and duely obſerves his Shrifts,

Shrifts, and Canonicall houres : Now this man that in their way is in danger of Canonization for a Saint, is by the professor of an opposite holinesse decryed to hell for superstition and Idolatry : One stiles him holy, who segregates himselfe from the contagious Communion of formall Christians, professing to serve his God in a purer way of worship ; rejecting all stinted formes of Prayer and Psalmony ; spitting at the mention of an Hierarchy, allowing no head sacred, but by the imposition of what we miscall, Laick hands ; abandoning all Ceremonies of humane Institution ; abiding no Circumstances of Di- Sol. 18.

Sol. 18. Divine Worship but Apostolicall: Another allowes him onely holy, who is already a Citizen of the new Jerusalem, advanced to such an entirenesse with God as that hee is no lesse than glorified; hee hath left the Scriptures below him as a weake and dead Letter, and is farre above all whatsoever Ordinance; Yea (which I tremble to report) above the blood of Christ himselfe. A third reputes him onely holy, who having left the Society of all Churches as too impure, stands now alone, waiting for some Miracles from Heaven to settle his Resolution. Now, Lord, after

ter all these and many more weake and idle misprisions, upon the sure and unfailing grounds of Truth (thy Word is Truth) I know that man to bee truely holy, whose understanding is enlightened with right apprehensions of thee and Heavenly things; whose Will and Affections are rightly disposed to thee, so as his heart is wholly taken up with thee; whose Conversation is so altogether with thee, that he thinkes all time lost, wherein hee doth not enjoy thee, and a sweet and heavenly Communion with thee; walking perpetually with thee; and labouring in all things to

SOL. 18.

Sol. 18. to bee approved of thee. O God, doe thou worke me up to this temper, and keepe me ſtill in it; and then, however I may differ in a conſtruction of holineſſe from others, that thinke themſelves more perfect, howſoever, I may bee cenſured as defective in my judgement or affections, yet I doe, not without ſound and ſenſible comfort, know, that my Judge is in Heaven, and my Witneſſe in my boſome.

Soliloq.

Sol. 19.

Soliloq. XIX.

Two Heavens in one.

I Was wont to ſay, It is in vaine for a man to hope for, and impoſſible for him to enjoy a double heaven; one below, and another above: ſince our ſufferings here one earth muſt make way for our future glory: but, now I finde it in a better ſenſe, very faiſible for a true Chriſtian to attaine both: for, as we ſay, where the Prince reſides, there is the Court: ſo ſurely, where the ſupreme and infinite Majeſty pleaſes to manifeſt his preſence, there is heaven: whereas therefore

Sol. 19. fore God exhibits himself present two waies, in grace, and in glory; it must follow, that the gracious presence of God makes an heaven here below, as his glorious presence makes an heaven above. Now it cannot but fall out, that as the lower materiall heaven comes far short of the purity of the superior Regions, being frequently over-cast with Clouds, and troubled with other both watery and fiery Meteors: so this spirituall heaven below, being many times darkened with sad desertions, and blustred with temptations, cannot yeeld that perfection of inward peace, and happines, which remaines for us above this sphere

ſphere of mutability: yet affords us ſo much fruition of God as may give us a true Title, and entrance into bleſſedneſſe. I well ſee, O God, it is no Paradox to ſay that thy Saints reigne with thee here on earth; though not for a thouſand yeers, yet during the time of their ſojourning here below; not in any ſecular ſplendor and magnificence, not in bodily pleaſures, and ſenſuall contentments: Yet in true ſpirituall delectation, in the joys of the holy Ghoſt unſpeakeable, and full of glory. O my God, doe thou thus ſet my foot over the threſhold of thy heaven: put thou my ſoule into this happy condition of

SOL. 19.

Sol. 20. of an inchoate bleſſedneſs: ſo ſhall I cheerfully ſpend the remainder of my daies in a joyfull expectation of the full conſummation of my glory.

Soliloq. XX.

The Stock imployed.

WHat are all excellencies without reſpect of their uſe? How much good ground is there in the World, that is neither cultured nor owned? What a world of precious metals lies hid in the bowels of the earth, which ſhall never be coined? What ſtore of rich Pearles and Diamonds are hoarded up in the

Sol. 20.

the earth and ſea, which ſhall never ſee the light? What delicacies of Fouls and Fiſhes doe both Elements afford, which ſhall never come to the Diſh? How many great wits are there in the world, which lie willingly concealed? whether out of modeſty, or idleneſſe, or lacke of a wiſhed opportunity. Improvement gives a true value to all bleſſings: A peny in the purſe is worth many pounds, yea talents in an unknown mine: That is our good which doth us good. O God, give thou me grace to put out my little ſtocke to the publike banke; and faithfully to imploy thoſe poore faculties thou haſt given me, to

Sol. 21. the advantage of thy Name, and the benefit of thy Church; ſo beſides the gaine of others, my pounds ſhall be rewarded with Cities.

Soliloq. XXI.

Love of Life.

WE are all naturally deſirous to live; and though we prize life above all earthly things, yet we are aſhamed to profeſs that we deſire it for its owne ſake, but pretend ſome other ſubordinate reaſon to affect it. One would live to finiſh his building, or to cleare his purchaſe; Another to bree d

breed up his children, and to ſee them well-matched: One would faine outlive his triall at law; Another wiſhes to outweare an emulous corrivall: One would faine out-laſt a leaſe, that holds him off from his long-expected poſſeſſions; Another would live to ſee the times amend, and a re-eſtabliſhment of a publike peace: Thus wee that would bee glad to give skin for skin, and all things for life, would ſeeme to wiſh life for any thing, but it ſelfe: After all this hypocriſie, nature above all things would live; and makes life the maine end of living; But grace has higher thoughts, and therefore

Sol. 21.

Sol. 21. though it holds life ſweet and deſirable, yet entertaines the love of it upon more excellent, that is, ſpirituall termes. O God, I have no reaſon to bee weary of this life, which, through thy mercy, long acquaintance hath endeared to me (though ſauced with ſome bitter diſguſts of age;) but how unworthy ſhall I approve my ſelfe of ſo great a bleſſing, if now, I do not more deſire to continue it for thy ſake, than my owne?

Soliloq.

SOL. 22.

Soliloq. XXII.

Equall Distribution

IT was a most idle question which the Philosophers are said to have proposed to *Barnabas* the Colleague of Saint *Paul*: Why a small Gnat should have six legges, and wings beside; whereas the Elephant, the greatest of beasts, hath but foure legs, and no wings? What pity it is that those wise Masters were not of the Counsel of the Almighty, when hee was pleased to give a being to his Creature; they would surely have devised to make a winged Elephant, and a

Clement. de gestis Petri.

Sol.22. corpulent Gnat: A fethered man, and a ſpeaking Beaſt. Vaine fooles, they had not learned to know and adore that infinite wiſdome wherin all things were made: It is not for that incomprehenſible Majeſty and power to bee accountable to wretched man for the reaſons of his all-wiſe, and mighty Creation; yet ſo hath he contrived it, that there is no part of his great workmanſhip, whereof even man cannot bee able to give an irrefragable reaſon, why thus framed, not otherwiſe. What were more eaſie than to ſay, that ſix legges to that unweildy body had beene cumberſome, and impeditive

ditive of motion, that the wings for ſo maſſie a bulk had been uſeleſſe. SOL. 22.

I admire thee, O God, in all the workes of thy hands; and juſtly magnifie not onely thine omnipotence both in the matter and forme of their Creation; but thy mercy and wiſdome in the equall diſtribution of all their powers and faculties, which thou haſt ſo ordered, that every Creature hath ſome requiſite helpes, no Creature hath all: The Foules of the aire, which are ordained for flight, haſt thou furniſht with Feathers to beare them up in that light Element; The Fiſhes, with ſmooth ſcales and finnes for their more eaſie

Sol. 22. gliding through thoſe watery Regions: the Beaſts of the Field, with ſuch Limbes and ſtrong Hides as might fit them for ſervice: As for man, the Lord of all the reſt, him thou haſt endued with Reaſon, to make his uſe of all theſe: whom yet thou haſt ſo framed, as that in many qualities thou haſt allowed the brute Creatures to exceed their Maſter: Some of them are ſtronger than he; ſome of them ſwifter than he, and more nimble than he: he were no better than a mad man that ſhould aske, why man ſhould not flye as well as the bird, and ſwimme as well as the Fiſh, and run as faſt as the Hart? Since that

that one faculty of Reaſon wherewith he is furniſhed is more worth than all the brutiſh excellencies of the world put together. O my God, thou that haſt enricht me with a reaſonable ſoule, whom thou mighteſt have made the bruteſt of thy Creatures, give me the grace ſo to improve thy gift, as may be moſt to the glory and advantage of thy owne name; Let me in the name and behalf of all my brute fellow-Creatures bleſſe thee for them; and both for them and my ſelfe in a raviſhment of Spirit cry out with the Pſalmiſt; O Lord my God, how wonderfull and excellent are thy workes, in wiſe-

Sol. 22.

Sol. 23. dome haſt thou made them all.

Soliloq. XXIII.

The Bodies ſubjection.

1 Tim. 4. 8. BOdily exerciſe, ſaith the Apoſtle, profits little: Little ſure in reſpect of any worth that it hath in it ſelfe; or any thanke that it can expect from the Almighty: For what is it to that good and great God, whether I be full or faſting, whether I wake or ſleepe, whether my skinne be ſmooth or rough, ruddy or pale, white or diſcoloured; whether my hand be hard with labour, or ſoft with eaſe; whether my bed

bed be hard, or yeelding; whether my dyet bee courſe, or delicate: But though in it ſelfe it availe little; yet ſo it may bee, and hath been, and ought to be improved, as that it may be found exceedingly beneficiall to the ſoule: Elſe the ſame Apoſtle would not have ſaid, I keepe under my body, and bring it into ſubjection, leſt that by any meanes, when I have preached to others, I my ſelfe ſhould be a caſt-away. In all the records of Hiſtory, whom doe we finde more noted for holineſſe, than thoſe who have been moſt auſtere in the reſtraints of bodily pleaſures and contentments? In the Mount

Sol. 23

1 Cor. 9. 27.

of

Sol. 23. of *Tabor* who ſhould meet with our Saviour in his Tranſfiguration, but thoſe two eminent Saints, which had faſted an equall number of dayes with himſelf? And our experience tells us, that what is detracted from the body is added to the ſoule. For the fleſh and ſpirit are not more partners, than enemies; one gaines by the others loſſe: The pampering of the fleſh, is the ſtarving of the ſoule: I finde an unavoidable emulation betweene theſe two parts of my ſelfe. O God, teach me to hold an equall hand betwixt them both; Let me ſo uſe them, as holding the one my favourite, the other my drudge; not ſo humo-

humouring the worſe part, as to diſcontent the better; nor ſo wholly regarding the better, as altogether to diſcourage the worſe: Both are thine, both by gift, and purchaſe; inable thou me to give each of them their Dues, ſo as the one may be fitted with all humble obſequiouſneſſe to ſerve; the other to rule and command with all juſt authority, and moderation. Sol. 24.

Soliloq. XXIV.

The ground of Unproficiency.

WHere there is defect in the Princi-

ples,

Sol. 24. ples, there can be no poſſibility of prevailing in any kinde : Should a man be ſo fooliſh as to perſwade his horſe that it is not ſafe for him to drinke in the extremity of his heate ; or to adviſe a child that it is good for him to be whipt, or in a caſe of mortall danger, to have a fontinell made in his fleſh, how fondly ſhould hee miſpend his breath ? bebecauſe the one wants the faculty, the other the uſe of reaſon. So if a man ſhall ſadly tell a wild ſenſualiſt, that it is good for him to bear the yoake in his youth ; that it is meet for him to curbe and croſs his unruly appetite ; that the bittereſt cup of afflicti-

ons

ons ought to bee freely taken off, as the moſt ſoveraigne medicine of the ſoule; that wee ought to bleed and die for the name of Chriſt; that all the ſuffering of the preſent times are not worthy to be compared with the glory that ſhall bee reveaſed in us; his labour is no leſſe loſt, than if hee had made an eloquent Oration to a deafe man; becauſe this carnall hearer lacks that principle of grace and regeneration which onely can enable him to apprehend and reliſh theſe divine Counſailes: I ſee, O God, I ſee too well, how it comes to paſſe that thy Word ſounds ſo loud, and prevailes ſo little; even be-

Sol. 24.

Rom. 8. 18.

Sol.25. becauſe it is not joyned with faith in the hearers: The right principle is miſſing, which ſhould make the ſoule capable of thy divine myſteries: Faith is no leſſe eſſentiall to the true Chriſtian, than reaſon is to man, or ſenſe to beaſt: O doe thou furniſh my ſoule with this heavenly grace of thine; and then all thy ſacred Oracles ſhall bee as cleare to my underſtanding, as any viſible object is to my ſenſe.

Soliloq. XXV.

The ſure Refuge.

SUfficient unto the day is the evill thereof, ſaith our

our Saviour : Lo, Every day hath its evill, and that evill is load enough for the preſent, without the further charge of our anticipated cares. Surely the life of man is conflicted with ſuch a world of croſſes ſucceeding each other, that if he have not a ſure refuge to flee unto, he cannot chuſe but bee quite over-laid with miſeries : One while his eſtate ſuffers, whether through caſualty, or oppreſſion ; another while his Children miſcarry, whether by ſickneſſe, or death, or diſorder : One while his good name is impeached ; another while his body languiſhes : One while his minde is perplexed with irk- SOL. 25.

Sol. 25. irkſome ſutes; another while his ſoule is wounded with the ſting of ſome ſecret ſinne: One while he is fretted with Domeſticall diſcontents; another while diſtempered with the publike broiles: One while the ſenſe of evills torments him; another while the expectation. Miſerable is the caſe of that man, when hee is purſued with whole Troops of Miſchiefs, hath not a Fort wherein to ſuccour himſelf: and ſafe and happy is that ſoule, that hath a ſure and impregnable hold whereto hee may reſort. O the noble example of holy *David*; Never man could bee more perplexed than hee was at his

Zik-

Ziklag; His City burnt, his whole ſtock plundered, his Wives carryed away, his people curſing, his Souldiers mutining, purſued by *Saul*, caſt off by the *Philiſtims*; helpleſſe, hopeleſſe: But *David* fortified himſelfe in the Lord his God: There, there, O Lord, is a ſure helpe in the time of trouble, a ſafe protection in the time of danger, a moſt certaine remedy of all complaints: Let my Dove get once into the holes of that Rock, in vaine ſhall all the birds of prey hover over me for my deſtruction.

Soliloq.

Sol. 25.

1 Sam. 30. 6

SOL. 26.

Soliloq. XXVI.

The light burden.

WHy do wee complaine of the difficulty of a Christian profession, when we heare our Saviour say, My yoak is easie, and my burden is light? Certainely hee that impoposed it, hath exactly poised it, and knowes the weight of it to the full: It is our fault if we make or account that heavy, which he knowes to be light: If this yoake and burden be heavy to our sullen nature, yet to grace they are light: If they be heavy to feare, yet they are light to love: what is more sweet

ſweet and eaſie than to love? and love is all the burden wee need to take up: For love is the fulfilling of the Law; and the Evangelicall law is all the burden of my Saviour. O bleſſed Jeſu, how willingly doe I ſtoope under thy commands: It is no other than my happineſſe that thou requireſt; I ſhall bee therefore my owne enemy, if I be not thy ſervant: Hadſt thou not bidden me to love thee, to obey thee, thine infinite goodneſs, and perfection of divine beauty would have attracted my heart to bee ſpiritually inamoured of thee; now thou bidſt me to doe that which I ſhould have wiſht to bee commanded; how glad-

Sol. 26

Sol. 26. ly doe I yeeld up my ſoule to thee? Lay on what load thou pleaſeſt; ſince the more I bear, the more thou enableſt me to bear, and the more I ſhall deſire to bear: the world hath ſo clogg'd me this while, with his worthleſſe and baſe lumber, that I have beene ready to ſinke under the weight, and what have I got by it, but a lame ſhoulder, and a galled backe? O doe thou free me from this unprofitable, and painfull luggage; and eaſe my ſoule with the happy change of thy gracious impoſitions; ſo ſhall thy yoake not bee eaſie onely but pleaſing, ſo ſhall thy fulfilled wil be ſo far from a burden to me, that it ſhall

ſhall bee my greateſt delight upon earth, and my ſureſt and comfortableſt evidence for heaven. Sol. 27.

Soliloq. XXVII.

Joy intermitted.

WHat a lightſomeneſſe of heart do I now feele in my ſelfe, for the preſent, out of a comfortable ſenſe of thy preſence, O my God, and the apprehenſion of my intereſt in thee? Why ſhould it not be thus alwaies with me? Surely thine Apoſtle bids me rejoyce continually, and, who would not wiſh to do ſo? for there is little difference betwixt joy and happineſſe; neither was it gheſſed ill by him

Sol. 27. him that defined that man onely to be happy that is alwayes delighted; and certainely, there is juſt cauſe, why I ſhould be thus alwaies affected: Thou, O my God, art ſtill and alwaies the ſame: yea the ſame to me, in all thy gracious relations, of a merciſull Father, a loving Saviour, a ſweet Comforter: Yea thou art my head, and I am a limb of thy myſticall Body. Such I am, and ſhall ever be; Thou canſt no more change, than not be: and for me, my croſſes and my ſinnes are ſo farre from ſeparating me from thee, that they make mee hold of thee the faſter. But, alas, though the juſt grounds of my joy be ſteady;

dy; yet my weake disposition is subject to variableneſſe; Whiles I carry this fleſh about me, my ſoule cannot but be much swayed with the temper of my body; which ſometimes inclines me to a dull liſtleſneſſe, and a dumpiſh heavineſſe of heart, and ſadneſſe of ſpirit; ſo as I am utterly unapt to all cheerfull thoughts, and finde work enough to pull my affections out of this ſtiffe clay of the earth, and to raiſe them up to heaven. Beſides, this joy of the holy Ghoſt is a gift of thy divine bounty, which thou diſpenſeſt, when, and how thou pleaſeſt; not alwaies alike to thy beſt Favourites on earth: Thou that

SOL. 27.

SOL. 27. giveſt thy Sun and Raine, doſt not command thy Clouds alwaies to be dropping, nor thoſe beams to ſhine continually upon any face: there would bee no difference betwixt the proceedings of nature and grace, if both produced their effects in a ſet and conſtant regularity: and what difference ſhould I finde betwixt my pilgrimage, and my home, if I ſhould here be taken up with a perpetuity of heavenly joy? ſhould I alwaies thus feelingly enjoy thee, my life of faith ſhould bee changed into a life of ſenſe: It is enough for me, O God, that above in thoſe Regions of bliſſe, my joy in thee ſhall be full and

and permanent : if in the mean while it may please thee, that but some flashes of that Celestiall light of joy may frequently glance into my soule : It shall suffice if thou give me but a taste of those heavenly pleasures, whereon I shall once liberally feast with thee to all eternity. SOL. 28.

Soliloq. XXVIII.

Universall Interest.

IT was a noble praise that was given to that wise Heathen, that hee so carried himselfe as if hee thought himselfe born for all the world : Surely the more universal a mans be- *Cato.*

Sol. 28. neficence is, so much is it more commendable; and comes so much neerer to the bounty of that great God, who openeth his hand, and filleth all things living with plenteousnes: There are too many selfish men, whose spirits as in a close retort, are cooped up within the compasse of their owne concernments; whose narrow hearts think they are born for none but themselves: Others that would seeme good natur'd men, are willing enough to enlarge themselves to their kindred; whom they are carefull to advance with neglect of all others, however deserving; some yet, more liberall minded, can be

be content to be kinde and open-handed to their neighbours; and some perhaps reach so farre, as to professe a readinesse to do all good offices to their Countrey-men; but here their largesse findes its utmost bounds: All these dispositions are but inclosures; Give mee the open Champaine of a generall and illimited benefacture: Is he rich? hee scatters his seed abroad by whole handfulls over the whole ridge, and doth not drop it downe betweene his fingers into the severall furrowes; His bread is cast upon the waters also: Is he knowing and learned? He smothers not his skil in his bosome: but freely

Sol. 28.

Sol.28. laies it out upon the common ſtock; not ſo much regarding his private contentment, as the publike proficiency: Is he deepely wiſe? Hee is ready to improve all his cares and counſels to the advancement and preſervation of peace, juſtice, and good order amongſt men. Now although it is not in the power of any but perſons placed in the higheſt Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner ranke may have the will to bee thus univerſally beneficent, and may in preparation of mind be zealouſly affected to lay themſelves forth upon the common good: O Lord,

Lord; if thou haſt given me but a private and ſhort hand, yet give mee a large and publick heart. Sol. 29.

Soliloq. XXIX.

The ſpirituall Bedleem.

HE that with wiſe *Solomon* affects to know not wiſedome onely, but Madneſſe and Folly, let him after a ſerious obſervation of the ſober part of the world, obtaine of himſelfe to viſit Bedleem, and to looke into the ſeverall Cells of diſtracted perſons; where, it is a world to ſee what ſtrange varieties of humors, and paſſions ſhall preſent themſelves to him:

So L.29. Here he ſhall ſee one weeping, and wringing his hands for a meerely-imaginary diſaſter; there another, holding his ſides in a loud laughter, as if hee were made all of mirth: here one mopiſhly ſtupid, and ſo fixed to his poſture, as if he were a breathing ſtatue; there another apiſhly active and reſtleſs: here one ragingly fierce, and wreaking his cauſeleſs anger on his chaine; there another gloriouſly boaſting of a mighty ſtile of Honour, whereto his rags are juſtly intitled; and when he hath wondred a while at this woefull ſpectacle, let him know and conſider that this is but a ſlight image of thoſe ſpirituall

rituall phrenſies, where-with the world is miſerably poſſeſſed; The perſons affected believe it not; ſurely ſhould I goe about to perſwade any of theſe gueſts of Bedleem; that in deed, he is mad, and ſhould therefore quietly ſubmit himſelfe to the meanes of cure, I ſhould be more mad than he: Only dark rooms, and cords, and Ellebore are meet receits for theſe mentall diſtempers; In the meane while, the ſober and ſad beholders too well ſee theſe mens wits out of the ſocket, and are ready out of Chriſtian charity, to force upon them due remedies, who cannot be ſenſible of their owne miſeries. Sol. 29.

Sol. 29.

1 Theſ. 5. 23.

Now having learn'd of the great Doctor of the Gentiles to diſtinguiſh man into ſpirit, ſoule, and body, (whereof the body is as the earthly part, the ſoule as the ethereall, the ſpirit as the heavenly: the ſoul animall, the ſpirit rationall, the body meerely organicall,) it is eaſie for him to obſerve that as each of theſe parts exceeds other in dignity, ſo the diſtemperatures thereof is ſo much greater, and more dangerous, as the part is more excellent; When therefore he ſhall hear the Prophet *Hoſea* ſay, The ſpirituall man is mad, hee cannot thinke that charge leſſe than of the worſt of phrenſies: And ſuch indeed

Hoſ. 9 7.

thev

they are which have been epidemicall to all times: Could they paſſe for any other than ſottiſhly mad, that would worſhip Cats, and Dogs, and Serpents? ſo did the old Egyptians, who thought themſelves the moſt deeply learned of all nations. Could they be leſſe mad than they, that of the ſame Tree, would make a block for their fire, and a God for their Adoration? ſo did *Iſaiah*'s Idolaters. Could they be any better, who when they had molten their Earings, and with their own hands had ſhaped a golden Calf, could fall down and worſhip it, and ſay, theſe bee thy Gods, O *Iſrael*, which brought thee out of the Land

Sol. 29.

Eſa. 44. 16.

Exod. 32. 4

Sol. 29. Land of Egypt? ſo did they which ſhould have knowne themſelves Gods peculiar people. Could they bee any other than
2 Kin. 20. 23. mad men, that thought there was one God of the hils, another of the vallies? ſo did the Syrian Courtiers. Could they bee any
1 Kin. 18. 28. other than ſtark mad that would lance, and gaſh their owne fleſh, becauſe their Block did not anſwer them by fire? ſo did the *Baalites*. Laſtly, could they be other than the maddeſt of men, who would paſſe
2 Kin. 23. 11. their owne Children through the fire, and burn them to aſhes in a pretence of Devotion? ſo did the Clients of *Moloch*. Yea, what ſpeake I of the times

of

of ignorance? even ſince the true light came into the world, and ſince the beams of his glorious Goſpel ſhined on all faces, there hath been no leſſe need of darke roomes and manicles than before: Can we thinke them other than notoriouſly mad, that having good clothes to their backes, would needs ſtrip them off, and go ſtark naked? ſo did the Adamites of old, about the yeare of our Lord, 194. So did certaine Anabaptiſts of *Holland* at *Amſterdam* in the yeer 1535. ſo did the Cynicall Saint *Francis* in the ſtreets of *Aſſiſium*. Could they bee other than mad which would worſhip *Cain*, *Iudas*, the *Sodomites*? So Sol. 29.

Sol. 29. So did thoſe good Devotioniſts which were called *Caiani*, about the yeer 159. Nay, were they not worſe than mad, who if we may beleeve *Hoſius*, and *Lindanus*, and *Prateolus*, worſhipt the Devill ten times every day? ſo did thoſe Hereticks which were in the laſt age called *Demoniaci*. Could they be better than mad which held that beaſts have Reaſon as wel as man, that the Elements have life, that Plants have ſenſe, and ſuffer paine in their cutting up? ſo did the *Manichees*. Could they be other than blaſphemouſly mad, that held there are two Gods, one good the other evill, and that all creatures were made by the lat-

latter? ſo did the *Gnoſticks*. Were there ever mad men in the World, if they were not ſuch who would beſeech, yea force paſſengers to doe them the favour to cut their throats, in a vain affectation of the praiſe of Martyrdome? ſo did the Circumcellions, a Faction of Donatiſts in the year 349. But above all other, did not thoſe ſurpaſs in madneſſe, who allowed of all Hereſies, and profeſſed to hold all opinions true? ſo did *Rhetorus* and his followers: St. *Auguſtines* Charity ſticks at the beleefe of ſo impoſſible a Tenet; I muſt crave leave to wonder at his reaſon: For (ſaith hee) many opinions being contradictory

Sol. 29.

to

Sol. 29. to each other, no man that is *compos mentis* can thinke both parts can bee verifiable: as if it could be ſuppoſed that a *Rhetorius*, thus opening, could bee any other than beſide all his wits: Surely had he been himſelfe, ſo impoſſible an abſurdity could not have falne from him: neither could any of theſe fore-cited practiſes or opinions have been incident into any but braines highly diſtempered. But what doe we raking in the aſhes of theſe old forgotten Lunaticks; would to God wee had not work more than enough to looke for the prodigious phrenſies of the preſent age, than which there were never ſince

ſince the world began either more or worſe, Sol. 29.

Can there be under the cope of heaven a madder man, than hee that can deny there is a God? ſuch a monſter was rare and hooted at in the times of Paganiſme: The Heathen Orator tels us of but two in thoſe darke ages before him, that were ſo far forſaken of their wits; and we know that the old *Athenians*, when a bold Pen durſt but queſtion a Deity, ſentenced the booke to the fire, and the Author to exile. But now, alas, I am aſhamed to ſay that this modern age under ſo clear beames of the Goſpel hath bred many profeſſed Atheiſts, who have dared, not

Cicer. de Natur. Deorum, initio.

Sol. 29. not in their heart onely, as in *Davids* time, but with their blaſphemous lips to deny the God that made them.

And are the phrenſies of thoſe inſolent ſoules any whit leſſe wilde and outragious, that dare boaſt themſelves to be God; and ſticke not to ſtile themſelves abſolutely deified? avowing that the ſoule in their body is the onely Chriſt, or God in the fleſh; That all the acts of their beaſtly and abominable luſts are the workes of righteouſneſſe; that it is their perfection, and the higheſt pitch of their glory to give themſelves up to all manner of abominations, without any reluctation;

Heart bleedings for Profeſſors abominations; Set forth under the hands of 16 Churches of Chriſt baptized into the name of Chriſt. p. 5. 6, 7. &c.

ſtation; that there is no hell, but a diſlike of, and remorſe for, their greateſt villanies: Now ſhew mee amongſt the ſavageſt of Pagans any one that hath been thus deſperately brain-ſick, and let me bee branded for a ſlanderer. SOL. 29.

What ſhould I need to inſtance in any more, or to contract a large Volume of Hereſeology? In ſhort, there is no true Heretick in the world, that is not in ſome degree a madman; And this ſpirituall madneſſe is ſo much worſe than the naturall, as in other regards, ſo eſpecially in this; that whereas that diſtemper of the braine containes it ſelf in its own bounds, without any danger

Sect. 29. ger of Diffuſion to others, the ſpirituall, is extreemly contagious, ſpreading its infection to the perill of all that come within the aire of it.

In this ſad caſe what is to bee done? Surely wee may, as we doe, mourn for the miſerable diſtractions of the world; but it is thou onely, O Lord, that canſt heale them. O thou, that art the great and ſoveraigne Phyſician of ſoules; that after ſeven yeares brutality, reſtoredſt the frantick Babylonian to his ſhape and ſenſes, looke downe mercifully upon our Bedleem, and reſtore the diſtracted World to their right temper once againe: as for thoſe that are yet

yet ſound, keepe them O God, in their right wits unto the end, preſerve them ſafe from all the peſtilent taintures of Schiſm and Hereſie: And for me, the more inſight thou giveſt me into, and the more ſenſe of, theſe woefull diſtempers, ſo much the more thankfull doe thou make me to thine infinite goodneſſe, that thou haſt beene graciouſly pleaſed to keep me within compaſſe. And O, do thou ſtill and ever keep mee within the compas of thy revealed will, and all juſt moderation; and ſuffer me not to be miſcarried into any of thoſe exorbitances of judgement which may prove a trouble to thy Church, Sol. 29.

Sol. 30. Church, and a ſcandall to thy Name.

Soliloq. XXX.

The difference of actions.

THere is great difference in ſins, and actions whether truly or ſeemingly offenſive; there are Gnats, and there are Camels; neither is there leſſe difference in Conſciences: There are conſciences ſo wide and Vaſt, that they can ſwallow a Camel; and there are conſciences ſo ſtrait, as that they ſtraine at a Gnat; Yea, which is ſtrange to obſerve, thoſe very conſciences which one while are ſo dilated that

that they ſtraine not at a Camel, another while are ſo drawne together by an anxious ſcrupulouſneſſe that they are ready to bee choaked with a Gnat. Sol. 30.

How palpably was this ſeen in the chief Prieſt and Phariſees and Elders of the Jewes: the ſmall Gnat of entring into the judgement Hall of the Roman Governor, would by no meanes down with them; that hainous act would defile them, ſo as they ſhould not eat the Paſſeover; but in the mean time the huge Camel of the murther of the Lord paſſed down glib, and eaſily through their throats: They are ready to choak with one poor ear of corn pulled on a Joh. 18.28.

Sol. 30. a Sabbath by an hungry passenger; Yet whole houses of widowes, the whiles, passe down their gorges with ease: An unwathen had or cup was piacular; whiles within their hearts are full of extortion and excess. I wish the present age did not abound with instances: It is the fashion of Hypocrites to bee seemingly scruplous in small things, whiles they make no conscience at all of the greatest: and to bee so much less conscionable of greater matters of the Law, Judgement, Mercy and faith; as they are more scrupulously punctuall in their Mint, Anise, and Cummin. O God, I would not make more sins than

Mat. 23. 25

than thou haſt made; I de- Sol. 31.
ſire to have an heart wiſe-
ly tender, not fondly ſcru-
pulous; Let my ſoule en-
dure no fetters but thine;
If indifferent things may
be my Gnats, let no known
ſin be other than a Camell
to me; and let mee rather
choak in the paſſage, than
let down ſuch a morſell.

Soliloq. XXXI.

The neceſſity of Labour.

THe great and wiſe God that hath been pleaſed to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their owne labour, and co-ope-

Sol. 31. ration; ſo as hee hath impoſed upon them all a neceſſity of paines-taking for their owne preſervation: The wild beaſts of the deſart muſt walk abroad, and forrage far for their prey; The beaſts of the field muſt earne their Paſture with their worke, and labour in very feeding to fill a large maw with picking up thoſe ſeverall mouthfulls, whereby they are ſuſtained; The Fowles of ſeverall kindes muſt flye abroad to ſeek their various Diet, ſome in the hedges, ſome in the fields, ſome in the waters; The Bee muſt with unwearied induſtry gather her ſtock of wax and honey out of a thouſand flowers; Neither know

know I any that can bee idle and live: But man, as hee is appointed to be the Lord of all the reſt, ſo hee is in a ſpeciall manner borne to labour; as he upon whom the charge lies to provide both for himſelfe, and all the creatures under his command; being not more impotent than they in his firſt entrance into the world, than he is afterwards by the power of his reaſon more able to governe them, and to order all things that may concerne both their uſe, and conſervation. How willingly, O Lord, ſhould I ſtoop to this juſt condition of my Creation? Labour is my deſtiny, and labour ſhall bee my trade: Some- Sol. 31.

Sol. 32 Something I muſt alwaies doe; both out of thy command, and my owne inclination; as one whoſe not un-active ſpirit abhorres nothing more than the torment of doing nothing: O God, doe thou direct mee to, and imploy me in, thoſe ſervices that may be moſt for thy glory, for the good of others, and my own diſcharge and comfort.

Soliloq. XXXII.

Acquaintance with Heaven.

WHat an high favour is it in the Great God of heaven, that he is pleaſed to ſtoop ſo low

low as to allow wretched man here upon earth to be acquainted with ſo infinite a Majeſty? yet in the multitudes of his mercies, this hath hee condeſcended unto: ſo farre hath hee yeilded to us, as that hee is pleaſed wee ſhould know him; and to that end hee hath clearly revealed himſelf to mankind, and more then ſo, he is willing and content that we ſhould enjoy him, and ſhould continually make a comfortable uſe of his preſence with us; that we ſhould walke with him, and impart all our ſecret thoughts and counſels to him; that wee ſhould call for his gracious aid upon all our occaſions; that we ſhould im- Sol. 32.

Sol.32. part all our wants and feares and doubts to him, with expectation of a mercifull and ſure anſwer, and ſupply from heaven; Yea, that hee ſhould invite us, ſilly wretches, to his preſence, and calls us up to the throne of grace, and incourage us poor ſouls, dejected with the conſcience of our unworthineſſe, to put up our ſutes boldly to his mercifull hands; Yea, that hee ſhould give this honour to duſt and aſhes as to ſtile us his friends: how ſhameſully, unthankfull, and how juſtly miſerable ſhall I bee, if I make not an anſwerable uſe of ſo infinite a mercy? O God, how utterly unworthy ſhall I be of this grace, if

if notwithſtanding theſe mercifull proffers and ſolicitations, I ſhall continue a willing ſtranger from thee, and ſhall make no more improvement of theſe favours than if they had never been rendred? O let me know thee, let me acknowledge thee, let me adore thee, let me love thee, let mee walke with thee, let me enjoy thee; let me, in an holy and awfull familiarity bee better and more entirely acquainted with thee than with the World, than with my ſelf; ſo I ſhall be ſure to be happy here, and hereafter glorious. SOL. 32.

SOL. 33.

Soliloq. XXXIII.

The All-ſufficient knowledge.

I Finde much inquiry of curious wits, whether wee ſhall know one another in heaven; There is no want of arguments on both parts, and the greateſt probabilities have ſeemed to bee for the affirmative: But, O Lord, whether or no wee ſhall know one another, I am ſure we ſhall all thy glorified Saints know thee; and in knowing thee wee ſhall be infinitely happy; and what would wee more? Surely, as we finde here, that the Sun puts out the fire, and the

the greater light ever extinguiſheth the leſſe: ſo why may wee not think it to be above? When thou art all in all to us, what can the knowledge of any creature adde to our bleſſednesſe? And if when we caſually meet with a Brother, or a Son before ſome great Prince, we forbeare the ceremonies of our mutuall reſpects, as being wholly taken up with the awfull regard of a greater preſence; how much more may we juſtly think, that when wee meet before the glorious Throne of the God of heaven, all the reſpects of our former earthly relations muſt utterly ceaſe, and bee ſwallowed up of that beatificall preſence,

Sol. 33.

Sol. 33.

ſence, divine love, and infinitely bleſſed fruition of the Almighty.

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and ſiſters, or friends already in poſſeſſion of glory with thee, and to believe aſſuredly that in my time I ſhall bee received to the aſſociation of their bleſſedneſſe: but if upon the diſſolution of this earthly Tabernacle, I may be admitted to the ſight of thy all-glorious eſſence, and may ſet eye upon the face of my bleſſed Saviour, now ſitting at the right hand of thine incomprehenſible Majeſty, attended with thoſe millions of his

his heavenly Angels, I ſhall neither have need, nor uſe of enquiring after my kindred, according to the fleſh. What can fall into my thoughts or deſires, beſide, or beyond that which is infinite? Sol. 34.

Soliloq. XXXIV.

Poor Greatneſſe.

I Cannot but look with much pitty mixed with ſmiles upon the vaine worldling, that ſets up his reſt in theſe outward things, and ſo pleaſes himſelfe in this condition, as if he thought no man happy but himſelfe: how high he looks, how big he ſpeakes, how

Sol. 34. how proudly hee ſtruts? with what ſcorne and inſultation doth he look upon my dejectedneſſe? the very language of his eye is no other than contempt, ſeeming to ſay, Baſe Indigent, thou art ſtript of all thy wealth, and honour; thou haſt neither flocks, nor heards, nor lands, nor mannors, nor bagges, nor barne-fulls, nor titles, nor dignities, all which I have in abundance; no man regards thy meaneneſſe; I am obſerved with an awfull veneration. Be it ſo, great Sir, thinke I; enjoy you your height of honor, and heaps of treaſure, and ceremonies of ſtate, whiles I go ſhrugging in a thredbare coat, and am glad to feed

feed on ſingle diſhes, and to ſleepe under a thatched roofe; But let me tell you, ſet your all againſt my nothing, if you have ſet your heart upon theſe gay things, were you the heire of all the earth, I would be loath to change conditions with your eminence; and will take leave to tell you, that at your beſt, you ſhall fall within my commiſeration: It is not in the power of all your earthly privileges to render you other than a miſerable vaſſall: If you have ſtore of gold, alas, it is but made up into feetters and manicles; and what is all your outward bravery but meere matter of opinion? I ſhall ſhew you an Indian ſlave, that

Sol. 34.

Sol. 34. that ſhall no leſſe pride himſelfe in a Bracelet of Glaſſe beades, that you can in your richeſt Jewels of Rubies and Diamonds: All earthly things are as they are valued: The wiſe and Almighty Maker of theſe earthen Mines, eſteemes the beſt Metals, but as thicke Clay; and why ſhould we ſet any other price of them than their Creator? And if we be wont to meaſure the worth of al things by their vertues and uſes, and operations, what is it that your wealth can do? Can it free you from cares? can it lengthen your ſleeps? can it keepe you from head-aches, from Gouts, Dropſies, Feavers and other

ther bodily diſtempers? can it ranſome you from death? can it make your account eaſier in the great day of reckoning? Are you ever the wiſer, ever the holier, ever the quieter for that which you have purchaſed with teares, and blood? And were it ſo precious as you imagine, what hold have you of it? what aſſurance to enjoy it, or your ſelf but one hour? As for deſpiſed me, I have wealth that you know not of; My riches are inviſible, invaluable, interminable: God all-ſufficient is mine; and with him all things: My treaſure is not lockt up in earth, or in heaven, but fils both: My ſubſtance is ſure; not obnoxious

Sol. 34.

Sol. 34. noxious to plunder or loſs, or diminution: No man hath bled, no widow or orphan hath wept for my enriching; The onely difference is this; You are miſerable, and think your ſelf happy; I am happy whom you think miſerable: However our thoughts may beare us out in both for a while, yet at the laſt, except truth it ſelfe can deceive us, the iſſue muſt fall on my ſide. O God, be thou my portion, and the lot of mine inheritance, let the ſcum of the world ſpit in my face as the moſt deſpicable of all creatures, I am above the deſpight of men and devils, and am ſecretly happy, and ſhall be eternally glorious.

Soliloq.

SOL. 35.

Soliloq. XXXV.

Acceptation of Desires.

WHat a comfort it is to us weake wretches that we have to deal with a mercifull God, that measures us not by our performances, but by the truth of our desires: *David* had a good mind to build God an House, his hands were too bloody to lay the foundation of so holy a fabrick; Yet God takes it as kindly from him, as if hee had finished the work; and rewards the intention of building an house to his Name; with the actuall building of an house to *David* for ever. Good

Sol. 35. Good *Ezekiah* knew how easie and welcome a sute he made, when after all endeavours of sanctifying the people, for the celebration of that great Passeover, he prayed, The Lord pardon every one that prepareth his heart to seeke God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary. Alas, we cannot be but lame in all our obediences: What can fall from defective causes, but imperfect effects? If we pray, we are apt to entertaine unmeet notions of the infinite Spirit to whom wee addresse our supplications, and suddain glances of wandring thoughts; If we read or hear

2 Chro: 30. 18, 19.

hear, wee are subject to vaine distractions; if wee approach Gods table, our souls fail of that exact preparation & purity wherewith they should be decked, when they come to that celestiall banquet; If we doe the workes of Justice, or Mercy, it is not without some light touch of self-respect; & well may we say with the blessed Apostle, The good that I would, I do not: we should therefore finde just cause of discouragement in our selves, if our best actions were to bee weighed by their own worth; and not by our better intentions: But that gracious God, who puts good desires into us, is so ready to accept of

SOL. 35.

Rom. 7. 19.

Sol. 36. of them, that he looks not so much at what wee have done, as at what we wisht to have done; and without respect to our defects, crownes our good affections. All that I can say for my selfe, O my God, is, that the desire of my heart is to please thee in all things: my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

Soliloq. XXXVI.

Heavenly Joyes.

DOubtless, O God, thou that hast given to men, even thine enemies, here up-

upon Earth, ſo excellent meanes to pleaſe their outward ſenſes; ſuch beautifull faces, and admirable flowers to delight the eye; ſuch delicate ſents from their garden, to pleaſe the ſmell; ſuch curious confections, & delicate ſauces, to pleaſe the taſte; ſuch ſweet Muſick from the birds, and artificiall deviſes of raviſhing melody from the art of man, to delight the eare; haſt much more ordained tranſcendent pleaſures, and infinite contentments for thy glorified Saints above. My ſoule, whiles it is thus clogged and confined, is too ſtraight to conceive of thoſe incomprehenſible waies of ſpirituall delectation, Sol. 36.

Sol. 37. tion, which thou haſt provided for thy dear choſen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happineſſe which I there hope to enjoy with thee for ever.

Soliloq. XXXVII.

Mixed Contentments.

WHat a fool were I, if I ſhould thinke to finde that, which *Solomon* could not; contentment upon earth? his greatneſſe, wealth and wiſdome gave him opportunity to ſearch, where my im-

impotency is ſhut out: Were there any thing under heaven free from vanity and vexation, his curious inquiſition could not have miſſed it. Sol. 37.

No, alas, all our earthly contentments are like a Jewiſh Paſſeover, which wee muſt eate with ſoure herbes: Have I wealth? I cannot bee void of cares: Have I honour? I cannot bee rid of envy: Have I knowledge? Hee that increaſeth knowledge, increaſeth ſorrow, ſaith the Kingly Preacher: Have I children? it were ſtrange, if without croſſes: Have I pleaſures? not without a ſting: Have I health? not without the threats of diſeaſe: Have I full diet? not with-

Sol. 37. without the inconveniences of ſatiety : Have I beauty ? not without a ſnare to my ſoul. Thus it is in all our ſublunary comforts ; I cannot have the Roſe, but I muſt be content with the prickles : Pure and abſolute pleaſure dwels elſewhere, far above the reach of this vale of miſery. O God, give me to ſeeke it there onely : not without a contemptuous neglect of all thoſe deceitfull vanities which would withdraw my ſoule from thee; and there let me finde it, whiles I am here by faith, when I remove hence by perſonall fruition : In the mean time, let me take what thou giveſt me with patience, and thankfulneſs:

thank-

thankfulneſſe for the meat, and patience with the ſauce. Sol. 38.

Soliloq. XXXVIII.

True Wealth.

ALL a mans wealth or poverty is within himſelfe: It is not the outward abundance or want that can make the difference. Let a man bee never ſo rich in eſtate, yet if his heart be not ſatisfied, but he is ſtill whining, and ſcraping and pining for more, that man is miſerably poore; all his bagges cannot make him other than a ſtarke beggar. On the other ſide, give mee a

Sol. 38

man of ſmall means whoſe minde is throughly content with his little, and enjoyes his pittance with a quiet and thankefull heart, that man is exceeding rich; all the World cannot rob him of his wealth. It is not having, by which we can meaſure riches, but enjoying : The Earth hath all Treaſures in it, yet no man ſtiles it rich : Of theſe which the world call goods of Fortune, onely opinion ſets the value: Gold and Silver would bee metals whether wee thinke them ſo, or not; they would not bee riches, if mens conceit and inſtitution did not make them ſuch. O my ſoule, bee not thou carried away with the

common Error to covet and admire thoſe things which have no true worth in themſelves: If both the Indies were thine, thou ſhouldeſt bee no whit the wealthier; Labour for thoſe riches whereby thy ſtocke may bee advanced: The great Lord of all, who knowes beſt where his Wealth lies, and where thou ſhouldſt hoord up thine, hath told thee where to ſeeke it, where to lay it: Lay not up for your ſelves Treaſures upon earth, where moth and ruſt doth corrupt, and where theeves break thorow and ſteale; But lay up for your ſelves Treaſures in Heaven: There thou ſhalt bee ſure to finde it entire, free

Sol. 38.

Mat. 6. 19.

Sol. 39. from plunder, and all danger of diminution. O God, give me to covet that my minde may bee rich in knowledge, that my soule may be rich in grace, that my heart may bee rich in true contentation; as for this pelfe of the World, let it make them miserable that admire it.

Soliloq. XXXIX.

False Light.

LOoking forth one starry evening, my eye met with a glorious light, that seemed fairer than its fellowes: Whiles I was studying what Planet it might be, it suddainly glided

ded downe, and vaniſhed. O God, how can we hope to avoid deluſions upon earth, when even the face of heaven may thus deceive us? It is no otherwiſe in the firmament of the Church: How many have there been, that have ſeemed eternally fixed in that high ſphere, which have proved no other than baſe Meteors, gilded with fair beames; they appeared ſtarres, their ſubſtance was but ſlime. Woe were to the earth, if a true ſtarre ſhould fall; Yea, I doubt whether the Fabrick of heaven would ſtand, if one of thoſe glorious Lights ſhould drop downe: If therefore the ſtar Wormwood ſhall fall, and imbit- Sol. 39.

Sol. 40. ter the waters, hee ſhall ſhew himſelfe to be but a falſe ſtar, and a true Impoſtor; elſe, heaven ſhould fall as ſoon as hee. O my God, give mee grace to know the truth of my ſubſtance and the firmneſſe of my ſtation: Let me hate all counterfeit exhalations; Let me know my ſelfe the leaſt and moſt inſenſible ſtar in thy *Galaxie*; ſo ſhall I bee happy in thee, and thou ſhalt be by me glorified.

Soliloq. XLI.

The haſte of Deſire.

HOw ſlowly the houres ſeem to pace when we are

are big with the deſire and expectation of any earthly contentment? we are ready to chide the time for ſtanding ſtill, when wee would over-haſten the fruition of our approaching comfort: So the School-boy longs for his play-day, the Apprentice for his freedome, the Ward for his livery, the Bride for her nuptialls, the Heire for his inheritance: ſo approvedly true is that of wiſe *Solomon*, Hope deferred makes the heart ſick. Were it not, O my ſoule, for that wretched infidelity, which cleaves ſo cloſe unto thee, thou couldſt not but bee thus affected to thy heaven; and ſhouldſt bee yet ſo much more, as the joyes

Sol. 40.

Pro. 13. 12.

Sol.40 there are infinitely more exquiſite than which this earth can afford: Surely thou doſt but flatter mee with the over-weening conceit of the firm apprehenſion of my faith; whiles I finde thee ſo cool in the longing deſires of thy glorification: What? haſt thou no ſtomack to thy happineſſe? Hath the world benummed thee with ſuch a dull ſtupidity that thou art growne regardleſſe and inſenſible of eternall bleſſedneſſe? Oh ſhake off this Lethargick heavineſſe of ſpirit, which hath poſſeſſed thee, and rouze up thy ſelfe to thoſe ardent deſires of glory which have ſometimes enflamed thee: Yea, Lord, do

do thou ſtir up that heavenly fire that now lies raked up in the Embers of my ſoule, and raviſh my heart with a longing deſire of thy ſalvation. Sol. 41.

Soliloq. XLI.

Deaths Remembrancers.

EVery thing that I ſee furniſhes me with fair monitions of my diſſolution: If I look into my garden, there I ſee ſome flowers fading, ſome withered; If I look to the earth, I ſee that mother, in whoſe wombe I muſt lie; If I goe to Church, the graves that I muſt ſtep over in my way, ſhew me what I muſt

Sol. 41. truſt to; If I look to my Table, death is in every Diſh, ſince what I feed on did once live. If I look into my glaſſe, I cannot but ſee death in my face; If I goe to my bed, there I meet with ſleepe the Image of death; and the ſheets, which put mee in minde of my winding up. If I look into my ſtudy; what are all thoſe books, but the monuments of other dead authors? O my ſoul, how canſt thou bee unmindfull of our parting, when thou art plyed with ſo many monitors? Caſt thine eyes abroad into the world, what canſt thou ſee but killing and dying? Caſt thine eyes up into heaven, how canſt thou but thinke of

of the place of thy approaching reſt? How juſtly then may I ſay with the Apoſtle, By our rejoycing which I have in Chriſt Jeſus, I die daily: And, Lord, as I daily die in the decay of this fraile nature; ſo let me die daily in my affection to life, in my preparation for death. O do thou fit me for that laſt, and happy change. Teach me ſo to number my daies that I apply my heart to wiſdom, and addreſſe it to enſuing glory. SOL. 42. 1 Cor. 15. 31.

Soliloq. XLII.

Faiths Victory.

WEE are here in a perpetuall warfare,

Sol. 42. fare, and fight wee muſt; Surely, either fight, or dye; ſome there are that doe both; That is according as the quarrell is, and is managed: There are thoſe that fight againſt God; theſe medling with ſo unequall a match, cannot looke to prevaile. Again, The fleſh warreth againſt the ſpirit; this inteſtine rebellion cannot hope to proſper; but if with the choſen veſſell, I can ſay, I have fought a good fight, I can neither 2 Tim. 4. 7. loſe life, nor miſſe of victory: And what is that good fight? Even the ſame Apoſtle tels me, the fight of 1 Tim. 6. 12. faith; this is the good fight indeed, both in the cauſe and managing, & the iſſue:

Lo

Lo this faith it is, that wins God to my ſide, that makes the Almighty mine; that not only ingages him in my cauſe, but unites me to him; ſo as his ſtrength is mine: In the power of his might therefore I cannot but be victorious over all my ſpirituall enemies by the onely meanes of this faith: For Satan; This Shield of faith is it that ſhall quench all the fiery darts of that wicked one. For the world; this is the victory that overcomes the world; even our faith.

SOL. 42.

Eph. 6. 16.

1 Ioh. 5. 4.

Be ſure to finde thy ſelf furniſhed with this grace; and then ſay, O my ſoule, thou haſt marched valiantly: the powers of Hell ſhall

Sol. 42. ſhall not bee able to ſtand before thee; they are mighty and have all advantages of a ſpirituall nature, of long duration, and experience; of place, of ſubtilty: Yet this conquering grace of faith is able to give them the foile, and to trample over all the powers of darkneſſe. O my Lord God, doe thou arme and fortifie my ſoule with a lively and ſtedfaſt faith in thee, I ſhall not feare what man or Divell can doe unto me: ſettle my heart in a firme reliance upon thee, and turne mee looſe to what enemy thou pleaſeſt.

Soliloq.

Soliloq. XLIII.

The unfailing Friend.

NExt to the joy of a good conſcience, there is no greater comfort upon earth, than the enjoyment of dear friends; neither is there any thing more ſad than their parting; and by how nearer their relations are, ſo much greater is our ſorrow in forgoing them: What moane did good *David* make, both for *Abſalon* as a Sonne, (though ungracious) and for *Jonathan* as a friend: Surely, when our dear ones are pulled away from us, we ſeeme to have limbes torne away from our

Sol.43. our bodies; yet this is a thing muſt bee lookt for; wee are given to each other, (or lent rather) upon condition of parting, either they muſt leave us, or we them; a parting there muſt bee, as ſure as there was a meeting: It is our fault if we ſet our hearts too much upon that, which may, yea, which muſt be loſt. Be wiſe, O my ſoul, and make ſure of ſuch friends as thou canſt not be bereaved of: Thou haſt a God, that hath ſaid, I will not leave thee nor forſake thee: It was an eaſie ſute, and already granted which the holy Pſalmiſt made: Caſt me not off in the time of old age, forſake me not when my ſtrength

Pſal.71.9.

ſtrength faileth : And a-gaine, When my Father and my Mother forſake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends : ſticke cloſe unto them, O my ſoule, and rejoyce in them evermore, as thoſe that ſhall ſweetly converſe with thee here, and ſhall at laſt, receive thee into everlaſting habitations.

Sol. 44.

Pſal. 27. 10.

Soliloq. XLIV.

Quiet Humility.

HE is a rare man that is not wiſe in his owne conceit ; and that ſaies not within

Sol. 44. within himſelfe, I ſee more than my neighbours: For wee are all borne proud, and ſelfe-opinionate; and when we are come to our imaginary maturity, are apt to ſay with *Zedechiah*, to thoſe of better judgement than our own, which way went the Spirit of God from me to ſpeak unto thee? Hence have ariſen thoſe ſtrange varieties of wilde paradoxes, both in Philoſophy and Religion, wherewith the world abounds every where. When our fancy hath entertained ſome uncouth thought, our ſelfe-love is apt to hatch it up, our confidence to broach it, and our obſtinacy to maintain it; and (if it bee not too mon-

1 Kin. 22. 24.

monſtrous) there will not want ſome credulous fools to abet it : ſo as the onely way both to peace and truth, is true Humility; which will teach us to thinke meanly of our own abilities, to be diffident of our own apprehenſions and judgments, to aſcribe much to the reverend antiquity, greater ſanctity, deeper inſight of our bleſſed Predeceſſors. This onely will keepe us in the beaten road, without all extravagant deviations to untrodden by-paths : Teach me, O Lord, evermore to think my ſelf no whit wiſer than I am; ſo ſhall I neither bee vainly irregular, nor the Church troubleſomely unquiet.

Solilo. Sol. 44.

SOL. 45.

Soliloq. XLV.

Sure Mercies.

THere is nothing more troubleſome in humane ſociety than the diſappoint of truſt, and failing of friends: For beſides the diſorder that it works in our owne affaires, it commonly is attended with a neceſſary deficiency of our performances to others: The leaning upon a broken Reed gives us both a fall and a wound: Such is a falſe friend, who after profeſſions of love, and reall offices, either ſlinkes from us, or betrayes us: This is that which the great patterne of patience ſo

ſo bitterly complaines of, as none of his leaſt afflictions, My Kinsfolk have failed me, and my familiar friends have forgotten me. It went to the heart of *David*, that his owne familiar friend, in whom hee truſted, which did eate of his bread, ſhould lift up his heele againſt him: And ſurely, thoſe that are ſtanch, and faithfull in themſelves, cannot but bee ſo much the more deeply affected with the perfidious dealing of others; and yet alſo ſo much the more, as their confidence and entireneſſe was greater; this was that which heightned the vexation of that man who is ſo famous for the integrity of his heart. It was

Sol. 45.

Iob 19. 14.

Pſal. 41. 9.

Pſal. 55. 13, 14.

Sol. 45. was thou, O man, mine equall, my guide, my acquaintance; we took ſweet counſell together, and walked to the houſe of God in company. And ſtill our daily experience gives us miſerable inſtances in this kinde: Hee hath had little to doe in the world that hath not ſpent many a ſigh upon others faithleſneſs.

And now, O my ſoule, the more ſad proofe thou haſt had of the untruſty diſpoſition and carriage of men, the more it concernes thee to betake thy ſelfe, in all zealous & abſolute affiance, unto the ſure protection and never-fayling providence of thy God? the God who being Truth

it

it ſelfe, never did, never can forfeit his Truſt to any ſoule that relyed upon his moſt certaine promiſes, upon his promiſed mercies, upon his mercifull and juſt performances. Sol. 45.

My ſoule wait thou only upon God; for my expectation is from him; He onely is my Rock, and my ſalvation; In God is my ſalvation and my glory, the Rocke of my ſtrength, and my refuge is in God. It ſhall not trouble thee to ſend men falſe, whiles thou haſt ſuch a true God to have recourſe unto. Pſal. 61. 7.

Solilo.

Sol. 46.

Soliloq. XLVI.

Dangerous Prosperity.

IT was a just and needfull precaution, O God, which thou gavest of old to thine Israel. When thou shalt have eaten, and art full, then beware lest thou forget the Lord: There was not so great feare of forgetting thee, whiles they were in an hungry and dry Wildernes, although even there they did too often forget themselves, in an ungracious murmuring against thee and their Leaders; the greatest danger of their forgetting Thee would be, (thou knewest) when they should

Deut. 6. 11, 12.

ſhould come to be pampered in the Land that flowed with Milk and Honey: There it was that accordingly *Jeſurum* waxed fat and kicked; there being growne thick and covered with fatneſſe, he forſooke God which made him, and lightly eſteemed the Rock of his ſalvation. Nothing is more difficult than to keep our ſelves from growing wanton by exceſs; whereas nature kept low is capable of juſt obedience: Like as in the body alſo, a full feed breeds ſuperfluous and vicious humors, whereas a ſpare diet keeps it both clean and healthfull. Do not I ſee, O Lord, even the man that was after thine owne heart whiles

Sol. 46.

Deut. 32. 15.

Sol. 46. thou kepst him in breath, with the prosecution of an unjust Master, how tenderly consciencious hee was; remorsed in himselfe for but cutting off a lappe of
1 Sam. 24. 5 the robe of his causeless pursuer: who yet when he came to the full scope of his ease, and Courtly jollity, made no scruple of the adulterous bed of faire *Bathsheba*, or the bloody murther of a faithfull *Vriah*. Who was I, O Lord, that I should promise my self an immunity from the perill of a prosperous condition under which thy holier servants have miscarried. It was thy goodnesse and wisdome who fore-seest not what shall be onely, but what might be

bee alſo, in prevention of the danger of my ſurfeit, to take away the diſh, whereon I might have over-fed. O God, I do humbly ſubmit to thy good pleaſure; and contentedly reſt upon thy Providence, which haſt thought fit rather to ſecure me in the ſafe uſe of my little, than to exerciſe mee with the temptations of a bewitching plenty. Sol. 47

Soliloq. XLVII.

Chearfull Obedience.

IT is not ſo much the worke that God ſtands upon as the mind of the worker. The ſame act may

Sol 47. bee done with the thanke and advantage of one agent, and with frowns and diſreſpect to another. If we doe our buſineſſe grudgingly, and becauſe we muſt, out of the neceſſity of our ſubſiſtence, we ſhall have as much thanke to ſit ſtill: It is our owne need that ſets our hands on work, not our obedience: So as herein wee are our own ſlaves, not Gods ſervants; Whereas, if we go about the workes of our calling cheerfully, offering them up to God, as our willing ſacrifice in an humble compliance with his commands, and an awfull and comfortable expectation of his gracious acceptance, we are bleſſed in

in our holy endeavours, and cannot faile of an *Euge* from our Maſter in Heaven. Alas, Lord, it is but little that I can doe, and, without thy enabling, nothing. Sol. 47.

Thou that vouchſafeſt to give me an abilitation to the worke, put into me alſo good affections to thee in performing of it: Let me doe thy will here, as thy Angels doe in heaven, with all gracious readineſſe, and alacrity; and be no leſſe glad that I ſhall doe it, than that it is done: ſo whiles carnall hearts ſhall languiſh under their forced taskes, my labour ſhall be my pleaſure; and I ſhall finde unſpeakable comfort both in the con-

Sol.48. science of my act, and the crown of my obedience.

Soliloq. XLVIII

Heavenly Accordance.

AS our condition here upon earth is different; so must our affection needs be also: that which is one mans joy is anothers griefe; one mans fear is another mans hope: neither can it be otherwise, while our occasions draw us to so manifest contradictions of disposition: These diversities and contrarieties of inclination and desire, are the necessary symptomes of our wretched mortality; and the nearer we

we grow to the perfection of our bleſſedneſſe, the more ſhall we concentrate in the united ſcope of all our actions, and affections, which is the ſole glory of our Creator: Know then, O my ſoul, that the cloſer thou canſt gather up thy ſelfe in all the exerciſe of thy faculties, and propoſals of thy deſires, to the only reſpect of the honour of that great and good God which gave thee thy being, thou aſpireſt ſo much nearer to thy heaven, where all the bleſſed Saints and Angels agree together in one perpetuall imployment of praiſing their Maker; and ſweetly accord in that one moſt perfect ditty and note of an eter- SOL. 48.

Sol. 49 eternall Allelujah to him that ſits upon the Throne of that Celeſtiall glory.

O God, doe thou draw in my heart more and more from this variety of earthly diſtractions, and fixe it upon this one heavenly worke: put me upon that bleſſed Taske here below, which ſhall never know any end, but endure for ever in heaven.

Soliloq. XLIX.

Divine Bounty.

HAd not the Apoſtle ſaid ſo, yet our owne ſenſe and experience would have told us, that every good and perfect gift

gift is from above, and commeth downe from the Father of Lights: For ſure, from below it cannot come. How ſhould any perfect gift ariſe from the region of all imperfection? How ſhould evill afford any good? What is below but earth and hell? whereof the one yeelds nothing but torment, the other nothing but miſery, and ſin: If therefore it be pefect, or good, (ſince nothing can give what it hath not) it muſt needs come from above: And from whom above? Not from thoſe lightſome bodies of the Starres, whoſe influences cannot reach unto the ſoule, whoſe ſubſtance is not capable of any ſpiritu-

Sol. 49.

Iam. 1, 17.

Sol. 49. all power, whether to have, or give perfect gifts: Not from the blessed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to convey blessings to us, they neither wil or can challenge an originall and primary interest in the blessings which they convey. Onely therefore from the Father of Lights; who as he is light, so is the Author of all whatsoever light, both inward and outward, spirituall and sensible: and as light was the first good and perfect gift which hee bestowed on the world, so it well may imploy all the spirituall blessings conferred on the Creature: So as he

he that ſaid, Let there bee light; ſaid alſo, Let this man be wiſe; Let that bee learned; Let that other be gracious and holy: whence then, O whence can I look for any good thing, but from thy hands, O my God, who giveſt to all men liberally and upbraideſt not: whoſe infinite treaſure is not capable of any diminution; ſince the more thou giveſt, thy ſtore is not the leſſe, thy glory more. Thou doſt not ſell thy favours, as we men are apt to do, looking through our ſmall bounty, at an expected retribution; but thou giveſt moſt freely, moſt abſolutely: neither doſt thou lend thy beſt bleſſings, as looking to receive

So 1.49

Iam.1,5.

Sol. 50. ceive them back again, but so conveyest them to us, as to make them our owne for ever: since therefore thy gifts are so free, that all thy heavenly riches may be had for asking; how worthy shall I bee to want them if I doe not sue for them to the Throne of thy grace; Yet even this (since it is a good thing) I cannot do without thee. O then give thou mee the grace that I may bee ever begging faithfully of thee; and give mee the graces that I beg for.

Soliloq. L.

Sweet use of Power.

I See that great, wise, and holy God, who might most

moſt juſtly make uſe of his abſolute power, yet proceeds ſweetly with his creature in all his wayes: Hee might force ſome to ſalvation in ſpight of their wills; He might damne others meerely for his pleaſure, without reſpect to their ſin: But he doth not, hee will not doe either of theſe; but goes along graciouſly and gently with us, inviting us to Repentance, and earneſtly tendring to us the meanes of ſalvation on the one ſide with effectuall perſwaſions, and ſtrong motives, and kindly inclinations to an anſwerable obedience; on the other ſide, laying before us the fearfull menaces of his judgements denounced a- Sol. 50

gainſt

Sol. 50. gainſt ſinners, urging all powerfull diſſwaſions, and uſing all probable meanes to divert us from all the waies of wickedneſſe; and when thoſe prevaile not, juſtly puniſhing us for our wilfull diſobedience, impenitence, and infidelity.

O God, how ſhould we learne of thee to proceed with all our fellow-Creatures, (but much more with our Chriſtian Brethren) not according to the rigour of any pretended prerogative of power, but in all mercifull tenderneſs, in all gentle and faire meanes of their reclamation on the one ſide, & on the other, in an unwilling and conſtrained ſeverity of neceſſary juſtice.

And

Sol. 50.

And how much doth it concerne thee, O my ſoule, not to ſtay till thy God ſhall drag thee to Repentance and ſalvation, but gladly to embrace all thoſe happy opportunities, and cheerfully to yeeld to all thoſe merciſull ſolicitations, which thy God offers thee for thy full Converſion; And carefully to avoid thoſe waies of ſinne and death which he hath under ſo dreadfull denunciations graciouſly warned thee to ſhun: Elſe thy God is cleared both in his juſtice and mercy, and thy perdition is of thy ſelf.

Soliloq.

Sol. 51.

Soliloq. LI.

The power of Conſcience.

IT is a true word of the Apoſtle, God is greater than our Conſcience; and ſurely, none but he: under that great God, the ſupreme power on earth is the conſcience. Every man is a little world within himſelfe; and in this little world there is a Court of Judicature erected, wherein next under God the Conſcience ſits as the ſupreme Judge, from whom there is no appeale; that paſſeth ſentence upon us, upon all our actions, upon all our intentions; for our perſons, abſolving

ſolving one, condemning another; for our actions, allowing one, forbidding another: If that condemn us, in vaine ſhall all the World beſides acquit us; and if that cleare us, the doom which the World paſſeth upon us, is frivolous, and ineffectuall. I grant this Judge is ſometimes corrupted with the Bribes of Hope, with the weake feares of loſſe, with an undue reſpect of perſons, with powerfull importunities, with falſe witneſſes, with forged evidences, to paſſe a wrong ſentence upon the perſon, or cauſe; for which hee ſhall be anſwerable to him that is higher than the higheſt; but yet this doom, (though re- Sol. 51.

Sol. 51. reverſible by the Tribunall of Heaven) is ſtill obligatory on earth: So as it is my fault that my conſcience is miſ-led; but it is not my fault to follow my Conſcience. How much need have I therefore, O my God, to pray that thou wouldſt guide my Conſcience aright; and keepe this great Judge in my boſome from Corruption and errour? and what need hath this inteſtine arbiter of mine to take ſpeciall care that he may avoid all miſinformations that may miſlead his judgment, and all the baſe ſuggeſtions of outward advantage, or loſſe that may deprave his affections? And, O thou, that only art greater than

than my Conſcience, keep mee from doing ought againſt my Conſcience: I cannot diſobey that but I muſt offend thee; ſince that is but thine Officer under thee, and only commands for thee. Sol. 52.

Soliloq. LII.

Proud Poverty.

THat which wiſe *Solomon* obſerved in the temporall eſtates of men, holds no leſſe true in the ſpirituall: There is that maketh himſelfe rich, yet hath nothing; There is that maketh himſelf poor, yet hath great riches: On the one ſide, we meet with Prov. 13. 7.

a

Sol. 52. a proud but beggarly *Laodicean*, that saies, I am rich,
Rev. 3. 17. and increased with goods, and have need of nothing; which will not know that he is wretched, and miserable, and poor, and blinde, and naked; This man when the means of further grace are tendred him, can say, as *Esau* did of the profered herds, I have enough my Brother; and with the bragging Pharisee can boast of what he is not, and of what he is; of what hee hath, of what he doth; admiring his owne nothing, and not caring to seek for more, because he thinks he hath all; this fond Justiciary can overdoe his duty, and supererogate; contemning the poverty of soules

ſoules better furniſhed than his [illegible]e; and laying his merits in the diſh of the Almighty. Sol. 52.

On the other ſide, there is an humble ſoule, that is ſecretly rich in all ſpirituall endowments; full of knowledge, abounding in grace, which out of the true poverty of ſpirit under-values himſelfe, and makes no ſhew of ought but a bemoaned diſability: as wee have ſeen thoſe grounds wherein the richeſt Mines are treaſured, bewray nothing but barrenneſſe in their outſide.

O my ſoul, what eſtimation ſoever others may ſet upon thee, thou art conſcious enough of thy owne wants; be thankfull for the lit-

Sol. 52. little thou haſt, and abaſed for the much thou lackeſt; and if thou wilt needs bee advancing thy ſelfe above others, let it be in the conteſtation of thy greater humbleneſſe, and lower dejection. Thy grace ſhall be no leſſe becauſe thou thinkſt it ſo: but ſhall rather multiply by a modeſt diminution.

And, O Bleſſed Lord, thou who reſiſteſt the proud, and giveſt grace to the humble, give me more humility, that I may receive more grace from thee; and thou whoſe gracious raine ſhelves downe from the ſteep mountains, and ſweetly drenches the humble vallies; depreſſe thou my heart more and

more

more with true lowlineſs of Spirit, that the ſhowers of thy heavenly grace may ſoke into it, and make it more fruitfull in all good affections, and all holy obedience. Sol. 53.

Soliloq. LIII.

The happieſt Society.

I Finde, O Lord, ſome holy men that have gone aſide from the world, into ſome ſolitary wilderneſſe, that they might have their ful ſcope of enjoying thee freely, without any ſecular avocations; who no doubt improved their perfect leiſure to a great entireneſſe of converſation with

Sol. 53. with thee. Surely I could easily admire the report of their holinesse, and emulate their mortified retirednesse, if I did not hear them say, The Woolfe dwels in the Wood, and that they could as soone leave themselves, as the World behind them. There is no Desart so wild, no Mountaines or Rockes so craggy, wherein I would not gladly seeke thee, O my God, and which I would not willingly climbe up to finde thee, if I could hope that solitude would yeeld a spirituall advantage of more enjoying thee. But, alas, I find our weak powers are subject to an unavoidable lassitude; and wee can no more

Sol. 53.

more contemplate alwaies those divine Objects, than our bodily eyes are able to fix themselves on the body of the Sun in his brightest splendor: so as, if our mindes should not bee sometime taken off with a safe variety of Cogitations, wee should be overwhelmed with thy Glory, and with too much light blinded: by this meanes it comes to pass that these small interspirations set an edge upon our re-assumed speculations, and renewed Devotions: Although also in the mean time, I should hate all secular diversions, if they should take thee for a moment quite out of my sight; If I did not finde that I may still refer them to

Sol. 54. thee, and enjoy thee in them. O God, doe thou so fix my soul upon thee, that what ever occasion shall take me up, I may never be out of thy blessed society, and make me so insensible of the noise of the world, that even in the midst of the Market, I may bee still alone with thee.

Soliloq. LIV.

Honey from the Rock.

O God, thou didst miraculously refresh thy murmuring Israel of old with water out of the Rock, in that dry wilderness; and now I hear thee say,

ſay, If they had hearkened to thy voice, and walked in thy waies, with honey out of the Rock thou wouldſt have ſatisfied them. Loe, that which thou wouldeſt have done to thine ancient people, if they had obeyed thee, thou haſt abundantly performed to thine Evangelicall Iſrael. With Hony out of the Rock haſt thou ſatisfied them; The Rock that followed them was Chriſt my Saviour: Lo, out of this Rock hath flowed that hony whereby our ſoules are ſatisfied; Out of his ſide (ſaith the Evangeliſt) came water and blood, This Rock of our ſalvation affordeth both what Iſrael had, and might have had. Surely, O

Deut. 32. 54.

Pſal. 81. 16.

1 Cor. 10.

Sol. 54. my God, there can be no hony so sweet, as the effect of the precious bloud of my Saviour to the soul of the Beleever; By that bloud we have eternall redemption from death, and Remission of all our sinnes; By that bloud are we justified in the sight of our God, and saved from the wrath to come; By that bloud we have our Peace made in Heaven, and are fully reconciled to our God; By that blood wee are cleansed and purged from all our iniquity; By that bloud we are sanctified from our Corruptions; By that blood we receive the Promise and possession of an eternall inheritance. O the spirituall Ho-

Heb. 9.12. Eph. 1.7. Rom. 5.9. Col. 1.20. Heb. 9.22. Heb. 13.12, 14. 1 Pet. 1.2. Heb. 9.15.

Hony so sweet, that the materiall Hony is but bitternesse to it! *Jonathan* of old did but dip his Speare in the honey of the wood, and but with one licke of that sweet moisture had his eies cleared, and his spirits revived; O God, let me but taste, and see how sweet the Lord Jesus is, in all his gracious Promises, in all his mercifull and reall Performances, I shall need no more to make me happy. Thy *Solomon* bids me to eat honey: Lo, this is the honey that I desire to eat of; Give me of this honey and I shall receive both clearnesse to my eies, and vigour of my spirits to the foiling of all my spirituall enemies. This is no-

Sol. 54.

1 Sam. 14. 29.

Pro. 14. 23.

So l. 55. Pro. 25.16.

the honey whereof I am bidden not to eate too much: No, Lord, I can never eat enough of this Celeſtiall honey; Here I cannot ſurfet; Or, if I could, this ſurfet would be my health. O God, give me ſtill enough of this honey out of the Rocke, ſo ſhall my ſoul live, and bleſs thee, and bee bleſſed of thee.

Soliloq. LV.

Sure Earneſt.

O My God, what a comfortable aſſurance is this which thou haſt given to my ſoule? Thou haſt, in thy great mer-

mercy, promiſed and agreed to give me heaven; and now becauſe thou doſt not put me into a preſent poſſeſſion, thou haſt given me earneſt of my future inheritance; and this earneſt is that good Spirit of thine, which thou haſt graciouſly put into my ſoule. Even we men, whoſe ſtile is deceitfull upon the ballance, think our ſelves ſure when in civill tranſactions we have received an earneſt of the bargaine; and much more when we have taken that ſmall piece of coine, as part of the bargained payment; How then can I fear to fail thee, my God, whoſe Title is faithfull and True; whoſe Word is Yea, and Amen.

Sol. 55.

Eph. 1. 14.

Sol. 55. It is ordinary with the World to cheat my ſoule with fair promiſes, and faithleſſe engagements of yielding me thoſe contentments, which it neither can, nor meant to performe. But for thee, O Lord, heaven and earth ſhall paſſe away, but not one jot of thy Word ſhall paſſe unfulfilled: Hadſt thou then, but given mee that Word of thine, I durſt have ſet my ſoul upon it, with all firme confidence; but now that thou haſt ſeconded thy Word with thy Earneſt, what place can be left for my doubt? What then, what is it that thou canſt ſticke at, O my ſoul? Canſt thou make queſtion of the truth of

Mat. 24. 35

the

the Earneſt? Thou knoweſt that thou canſt not; the ſtamp is too well known to be miſdoubted; the impreſſions are full and inimitable; this ſeale cannot be counterfeit; the graces of the Spirit which thou haſt received, thou feeleſt to be true and reall; thou findeſt in thy ſelfe a faith, though weak, yet ſincere; an unfeigned repentance joyned with an hearty deteſtation of all thy ſinnes; a fervent love of that infinite goodneſſe that hath remitted them, a conſcionable care to avoid them, a zealous deſire to bee approved to God in all thy waies: Fleſh and bloud cannot have wrought theſe graces in

Sol. 55.

Sol.55. thee; It is onely that good Spirit of thy God, which hath thus ſealed thee to the day of Redemption.

Walke on therefore, O my ſoule, confidently and chearfully in the ſtrength of this aſſurance, and joyfully expect the full accompliſhment of this happy contract from the ſure hands of thy God: Let no temptation ſtagger thee in the comfortable reſolutions of thy future glory; But ſay boldly with that holy Patriarke, O Lord I have waited for thy ſalvation.

Solilo.

Sol. 56.

Soliloq. LVI.

Heavenly Manna.

VIctory it ſelfe is the great reward of our fight; but what is it, O God that thou promiſeſt to give us as the reward of our Victory? even the hidden Manna: Surely were not this gift exceeding precious, thou wouldſt not reſerve it for the remuneration of ſo glorious a Conqueſt. Behold that materiall and viſible Manna, which thou ſenteſt down from heaven, to ſtop the mouths of murmuring Iſrael, periſhed in their uſe; and if it were reſerved but to the next day,

Sol. 56. day, putrified, and instead of nourishing, annoyed them; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people; But now, alas, what is become both of that Manna, and of that Arke? Both are vanished (having passed through the devouring jawes of time) into meer forgetfulnesse. It is the true spiritual Manna that came down from the highest heaven, and ascending thither again is hidden therein the glorious Arke of Eternity, that thou wilt give to thy Conqueror: That is it, which being participated of here below, nourisheth

us

us to eternall life; and being communicated to us above, is the full consummation of that blessed life, and glory. O give me so to fight that I may overcome, that so overcomming, I may bee feasted with this Manna. Thou that art, and hast given me thy selfe, the spirituall Manna, which I have fed on by faith; and the symbolicall Manna, whereof I have eaten sacramentally; give me of that heavenly Manna, whereof I shall partake in glory: It is yet an hidden Manna, hid from the eies of the world, yea in a sort from our owne; hid in light inaccessible: For our life is hid with Christ in God; but shall then bee ful- Sol. 56. Colos. 3.

Sol.56. fully revealed: for it ſhall then not onely cover the face of the earth round about the tents of Iſrael. but ſpread it ſelf over the face of the whole heaven, yea fill both heaven and earth. I well thought, O my God, that if heaven could afford any thing more precious than other, thou wouldſt lay it up for thy Victor: for it is an hard ſervice that thy poore Infantry here upon earth are put unto; to conflict with ſo mighty, ſo malicious, ſo indefatigable enemies; and therefore the reward muſt be ſo much the greater, as the warefare is more difficult. O doe thou who art the great Lord of Hoſts, give me courage to fight

fight, perſeverance in fighting, and power to overcome all my ſpirituall enemies, that I may receive from thee this hidden Manna, that my ſoul may live for ever, and may for ever bleſſe thee. Sol. 57.

Soliloq. LVII.

The Hearts Treaſure.

IT is a ſure Word of thine, O Saviour, that where our Treaſure is, there our hearts will be alſo; neither can wee eaſily know, where to finde our hearts, if our Treaſure did not diſcover them: Now, Lord, where is my Treaſure? Surely I am not wor-

Sol:57. worthy to bee owned of thee, if my Treasure be any where but in heaven: my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercies, even my eternall salvation : Yea Lord, what is my richest Treasure but thy selfe? in whom all the Treasures of Wisdome and Knowledge, yea of infinite Glory are laid up for all thine : All things that this world can afford me, are but meere pelfe in comparison of this Treasure; or, if the earth could yeeld ought that is precious, yet I cannot call that Treasure. Treasure implies both price, and store of

of the deareſt Commodities: never ſo great abundance of baſe things cannot make a Treaſure; neither can ſome few peeces of the richeſt mettals bee ſo accounted; but where there is a large congeſtion of precious Jewels, and Metalls, there onely is Treaſure: If any at all, ſurely very little, and mean is the wealth which I can promiſe my ſelfe here; perhaps ſome braſſe Farthing, or light and counterfeit Coine, meer earthy droſs, which may load but cannot enrich my ſoule; my only true riches are above with thee; and where then ſhould my heart bee but there? My hand and my braine too muſt neceſſarily

Sol. 57.

Sol. 57. sarily bee sometimes here below, but my heart shall be still with my Treasure in heaven. It is wont to be said, that however the memory of old age is short, yet that no old man ever forgot where hee laid up his Treasure. O God, let not that Celestiall Treasure which thou hast laid up for me, be at any time out of my thoughts; let my eye be ever upon it; let my heart long for the full possession of it; and so joy in the assured expectation of it; that it may disrelish all the contentments, and contemne all the crosses which this World can afford me.

Soliloq.

Sol. 58.

Soliloq. LVIII.

The narrow Way.

O Saviour, I hear thee ſay, I am the Way, the Truth, and the Life; and yet again, thou (who art Truth it ſelfe) tell'ſt me, that the way is narrow, and the gate ſtraight that leadeth unto life: Surely, thou who art the living Way, art exceeding large; ſo wide that all the World of Beleevers enter into life by thee only: but the way of our walke towards thee is ſtraight and narrow; Not, but that thy Commandement in it ſelf is exceeding broad; for Lord, how fully comprehenſive

Pſal. 119.

Sol. 58. hensive it is of all morall and holy duties? and what gracious latitude hast thou given us in it of our Obedience? and how favourable indulgence and remission in case of our faylings? But narrow in respect of the weakness and insufficiency of our obedience? It is our wretched infirmity that straitens our way to the. Lo, heaven, which is thy All-glorious Mansion, when wee are once entred into it, how infinitely large and spacious it is; even this lower contignation of it, at how marvailous distance it archeth in this Globe of aire, and earth, and waters? and how is that again surrounded with severall heights

heights of thoſe lightſome Regions, unmeaſurable for their glorious dimenſions? But the heaven of heavens, the ſeat of the bleſſed, is yet ſo much larger, as it is higher in place, and more eminent in glory; yet thou wouldſt have the way to it narrow, and the gate of it ſtraight: And even thus it pleaſeth thee to ordain in the diſpenſation of all thine inferiour bleſſings; Learning dwells fair within, but the entrance is ſtraight through ſtudy, watching, bending of braines, wearing of ſpirits: the houſe of honour is ſumptuous and goodly within, but the gate is ſtraight that leads into it; which is through danger, at-

Sol. 58.

Sol. 58. attendance, plots of emulation: Wealth hath large Elbow-roome of lodging, but the gate is ſtraight; hard labour, careful thrift, racking of thoughts, painfull adventures. How much more wouldſt thou have it thus in the beſt of all bleſſings, the eternall fruition of heaven? And why is this way narrow, but becauſe it is untracked, and untrodden? If I may not rather ſay the way is untracked and found by few, becauſe it is narrow, and not eaſie to tread in. Surely grace is the way to glory, and that path is not for every foot: the ſtraighter and narrower it is, O my God, the more let me ſtrive and ſhoul-

ſhoulder to enter into it. VVhat vaine quarrels doe we daily heare of for the way; but Lord enable me to ſtrive for this way even to blood: And if thou have been pleaſed to ſet me a deep way, or a rough way through many tribulations, to that happy and eternall life, let me paſſe it with all cheerfull reſolution. How oft have I not grudged to go a foule way to a friends houſe, where I knew my entertainement kind and cordiall? O let me not think much to come to thoſe thy everlaſting Manſions of bliſs, through tears and blood. The end ſhall make an abundant amends for the way; If I ſuffer with thee, I ſhall reign with thee. Soliloq.

Sol. 58.

Sol. 59.

Soliloq. LIX.

Gods various Proceedings.

WHat ſtrange varieties doe I finde in the workings of God with men: One-where I finde him gently, and plauſibly inviting men to their Converſion; another-where, I finde him frighting ſome others to heaven: ſome he traines up in a goodly education, and without any eminent change, calls them forth to an exemplary profeſſion of his Name; ſome others he chuſeth out of a lifenotoriouſly lewd, to be the great patternes of a ſuddain Reformation;

One

Sol. 59.

One that was only formall in his Devotion without any true life of grace, is, upon a grievous ſickneſſe, brought to a lively ſenſe of godlineſſe; another comes to Gods houſe with a purpoſe to ſleep or ſcoffe, and through the ſecret operation of Gods Spirit working with his Word, returnes full of true compunction of heart, with teares in his eyes, and reſolutions of preſent amendment of life: One that was proud of his owne righteouſneſſe is ſuffered to fall into ſome foule ſin, which ſhames him before men, and is thus brought down to an humble acknowledgement of his owne frailty; another, that was

Sol. 59. caſt down with a ſad deſpair of Gods mercy, is raiſed up by the fall of an unbroken glaſſe, or by ſome comfortable dreame, or by the ſeaſonable word of a cheerfull friend : One is called at the ſixt hour, another not till the eleventh ; one by faire and probable meanes, another by contraries; ſo as even the worke of Satan himſelf hath been made the occaſion of the converſion of his ſoule. O God, thy waies are infinite, and paſt finding out : It is not for us to preſcribe thee what to do, but humbly to adore thee in what thou doeſt. Far be it from me, ſo to caſt my ſelf upon thy All-working providence, as to neglect the ordinary

dinary means of my ſalvation: Inable me chearfully to endeavour what thou requireſt, and then take what way thou pleaſeſt; ſo that thou bringſt me to the end of my hope, the ſalvation of my ſoul. Sol. 60.

Soliloq. LX.

The waking Guardian.

IT is a true word which the Pſalmiſt ſaid of thee, O God; Thou that keepeſt Iſrael, neither ſlumbreſt, nor ſleepeſt: Fond Tyrants thinke that thou winkeſt at their cruell perſecutions of thy Church, becauſe thou doſt not ſpeedily execute ven- Pſal. 12, 14.

Sol. 60.

geance upon them, whereas, if the fault were not in their eyes, they ſhould ſee thine wide open, and bent upon them for their juſt deſtruction; onely thou thinkſt fit to hold thy hand for a time from the infliction of judgment, till the meaſure of their iniquity be full, and then they ſhall feel to their coſt, that thou ſaweſt all their ſecret Plots and Conſpiracies againſt thine Iſrael. The time was, O Saviour, when in the daies of thine humane infirmity thou ſlept'ſt in the ſterne of the Ship, on a pillow, when the Tempeſt raged and the Waves ſwelled; yet even then when thy Diſciples awoke thee and ſaid, Lord ſave

Mat. 8.24, 25, &c. Mar. 4.37. Luk. 8.13.

ſave us we periſh, thou rebukedſt them ſharply, with, Why are yee fearfull, O yee of little faith? Their danger was apparently great, but yet thou telſt them their feare was cauſeleſſe, and their faith weake, that they could not aſſure themſelves that thy preſence (though ſleeping) was a ſufficient preſervative againſt the fury of windes and waters: How much more now, that being in the height of thine heavenly glory, and ever intentively vigilant for the ſafegard of thy choſen ones, may we reſt ſecure of thy bleſſed protection, and our ſure indemnity? O God, do thou keep my eies ever open, that I may ſtill Sol. 60.

Sol.60 wait upon thee, for thy gracious tuition, and the mercifull accompliſhment of thy ſalvation : Thou ſeeſt I have to doe with thoſe enemies that are never but waking, never but ſeeking all advantages againſt my ſoul; What can they doe when thine eye is ever over me for good? O Pſa.141.8. then let mine eyes be ever unto thee, O God my Lord; in thee let me ſtill put my truſt : ſo ſhalt thou keepe me from the ſnares that they have laid for me, and the grins of the workers of iniquity.

Solilo.

Sol. 61.

Soliloq. LXI.

The ſting of guiltineſſe.

GUiltineſſe can never thinke it ſelfe ſure; if there were no Fiends to torment it, like a boſome-Devill, it would ever torture it ſelfe: no Guard can bee ſo ſure, no Fort ſo ſtrong as to ſecure it from terrors. The firſt Murderer after his bloody fratricide, when there is no mention of any man (beſide his Father) upon earth, yet can ſay, It ſhall come to paſſe that every one that findeth me ſhall ſlay mee; and I marvaile that he added not; if none elſe will doe it, I ſhall do that dead-

Gen. 4 14.

Sol.61. ly office to my ſelfe: Hee was ſure hee could meet with none but Brethren or Nephewes; and even the face of thoſe was now dreadfull to him: hee that had been ſo cruell to him that had laine in the ſame wombe with himſelfe, feares that no neereneſs of bloud can ſhield him from the violence of the next man.

Conſcience when once exaſperated, needs not ſtay for an accuſer, a witneſſe, a ſolicitor to enforce the evidence, a Judge; but it ſelfe alone acts all theſe parts, and oft-times alſo the executioners to boot. It was a juſt queſtion of the wiſeſt of men, A wounded ſpirit who can bear? But there

there are divers and diffe- Sol. 61.
rent degrees of the wounds of ſpirit: All are painefull, ſome mortall; as in the body, there may bee ſome wounds in the outward and fleſhly part, which have more pain than peril, but thoſe of the principall, and vitall parts are not more dolorous than dangerous, and often deadly: ſo it is in the ſoul, there are wounds of the inferiour and affective faculties, as griefe for croſſes, vexation for diſappointment of hopes, pangs of anger for wrongs received, which may be cured with ſeaſonable remedies; but the wounds of conſcience inflicted by the ſting of ſome hainous ſin, which lies bel-

Sol.62. king within us,carries in it horror, deſpaire,death. O God,keep me from bloud-guiltineſſe, and from all crying and preſumptuous ſins; but if ever my frailty ſhould be ſo fouly tainted, do thou ſo work upon my ſoul,as that my repentance may walke in equall paces with my ſin, ere it can aggravate it ſelfe by continuance. Apply thy ſoveraign plaiſter to my ſoule whiles the wound is greene, and ſuffer it not to feſter inwardly through any impenitent delay.

Soliloq. LXII.

Beneficiall VVant.

IT is juſt with thee, O God, when thou ſeeſt us

Sol 62.

us grow wanton, and unthankfully neglective of thy bleſſings, to withdraw them from us, that by the want of them we may feel both our unregarded obligations, and the defects of our duty: So we have ſeen the Nurſe, when the childe begins to play with the dugge, to put up the breaſt out of ſight. I ſhould not acknowledg how precious a favour health is, if thou didſt not ſometimes interchange it with ſickneſſe; nor how much I am bound to thee for my Limbes, if I had not ſometimes a touch of lameneſſe: Thirſt gives better reliſh to the drinke, and hunger is the beſt ſauce to our meate. Nature muſt needs affect a con-

Sol. 62. continuance of her wellfare; neither is any thing more grievous to her, than theſe croſſe interceptions of her contentments: but thou, who art wiſdome it ſelfe, knoweſt how fit it is for us, both to ſmart for our neglect of thy familiar mercies, and to have thy bleſſings more endeared to us by a ſeaſonable diſcontinuance. Neither doſt thou want to deale otherwiſe in the mannaging of thy ſpirituall mercies. If thy Spouſe, the faithfull ſoul, ſhall (being pampered with proſperity) begin to grow ſecure and negligent, ſo as at the firſt knock of her beloved, ſhe riſe not up to open to Him, but ſuffers his head to bee filled with

with Dew, and his lockes with the drops of the night; ſhe ſoon findes her beloved withdrawne and gone: ſhe may then ſeeke him, and not finde him; ſhe may call, and receive noe anſwer; ſhe may ſeek him about the ſtreets, and in ſtead of finding him loſe her vaile, and meet with blowes and wounds from the watch-men. O God, keep thou me from being reſty with eaſe; hold mee in a continuall tenderneſſe of heart: continue me in a thankfull, and awfull uſe of all thy favours: but, if at any time thou ſeeſt me decline to a careleſs obduration, and to a diſreſpective forgetfulneſſe of thy mercies, doe thou ſo chaſtiſe me

Sol. 62.

Cant. 5. 2.
3.
4.
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7.
8.

Sol. 63. me with the fatherly hand of thy afflictions, and so work me to a gracious use of thy desertions, that my soul may seeke thee with more vigour of affections, and may recover thee with more sensible comfort.

Soliloq. LXIII.

Interchange of Conditions.

IT is not for nothing, O my God, that thou hast protracted my time so long, and hast given me so large experience of thy most wise and holy dealing with my selfe and others. Doubtlesse it is, that I might see, and feele, and observe, and teach the gracious

cious changes of thy carriage towards thy poore ſinfull Creatures upon earth. Thou doſt not hold us alwaies under the rod, (though we well deſerve a perpetuall correction) as conſidering our miſerable impotence, and aptneſſe to an heartleſſe dejection; Thou doſt not alwaies keep our hearts raiſed up to the jollity of a proſperous condition, as knowing our readineſſe to preſume, and to bee carried away with a falſe confidence of our unmoveableneſſe; but graciouſly interchangeſt thy favours with our ſufferings: When thou ſeeſt us ready to faint, and to be diſcouraged with our adverſity, thou takeſt off thy hand

Sol. 63.

Sol. 63. hand, and giveſt us a comfortable reſpiration from our miſeries; When thou ſeeſt us puſt up with the vaine conceit of our owne worth, or ſucceſſe, thou takeſt us downe with ſome heavy croſſe. When thou findeſt us overlaid with an unequall match, and ready to bee foiled in the fight, thou giveſt us breath, and putteſt new ſtrength into our armes, and new courage into our hearts; When thou findeſt us inſolent with our Victory, thou ſham'ſt us by an unexpected diſcomfiture.

And as for the outward eſtate of the Nations and Kingdomes of the earth, thou whirleſt them about in a perpetuall, yet conſtant

ſtant viciſſitude; Peace breeds plenty, Plenty wantonneſſe and pride, Pride Animoſity, from thence followes war, VVar produces Vaſtation and want, Poverty cauſeth Induſtry, and (when nothing is left to ſtrive for) Peace, an induſtrious peace brings plenty againe, and in this gyre thou haſt ordained the world ſtill to turne about. Sol. 63.

Be not too much moved then, O my ſoule, when thou findeſt thy ſelfe hard preſſed with afflictions, and conflicted with ſtrong temptations, but beare up conſtantly in the ſtrength of thy faith, as being aſſured, that having rid out this ſtorme, thou ſhalt bee bleſ-

Sol. 63. ſed with an happy calme; Neither bee thou lifted up too much when thou findeſt thy ſelfe carried on with a fair gale of proſperity, ſince thou knowſt not what tempeſts may ſuddenly ariſe; and many hopefull veſſell hath been ſunke in ſight of the Port: And when thou ſeeſt the world every where full of woefull combuſtions, bee not over-much diſmaied with the ſight and ſenſe of theſe publike Calamities, but waite patiently upon that Divine Providence; which, after thoſe revolutions of change, ſhall happily reduce all things to their determinate poſture: To which purpoſe, O God, do thou fix my heart firmly

ly upon thee; doe thou keep me from the evill of prosperity, from dejectednesse in affliction, from the prevalence of temptation, from misprision of thy Providence: VVorke me to that due temper which thy *Solomon* hath prescribed me; In the day of prosperity be joyfull; but in the day of adversity consider: God also hath set the one over against the other, to the end that man should finde nothing after him. Eccle. 7. 14.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as it is alwaies holy, so in

Sol. 64. in what thou haſt decreed to doe with us, is ſecret, and in what thou wouldſt have us doe to thee, is revealed: It is thy revealed will that muſt regulate both our Actions, and our Prayers. It may be that I may lawfully ſue to thee for what thou haſt decreed not to grant: As *Samuel* ceaſed not to pray for thy favour to that *Saul*, whom thou hadſt rejected; and many an Iſraelite prayed for raine in that three yeeres and an halfe, wherein thou hadſt commanded the Clowds to make good the prophecie of thine *Elias*; yea, thine holy Apoſtle prayed thrice to have the Meſſenger of Satan taken off

1 Cor. 12. from

from him; and heard no answer, but, My grace is sufficient for thee: So, Lord, we pray for the removall of thy judgements from this sinnefull and deplored Nation, which for ought we know, and have cause to feare, thou hast decreed to ruine and devastation; and many a good soule prayes for a comfortable sense of thy favour, whom thou thinkest fit to keepe downe for the time in a sad desertion; and I thy unworthy servant may pray to be freed from those temptations, wherewith thou seest it fit that my faith should be still exercised. O God, give me the grace to follow thy revealed will, and to

Sol. 64.

Sol. 64. to submit my selfe to thy secret. What thou hast commanded, I know I may doe; what thou hast promised, I know I may trust to; what thou hast in a generality promised to do, may in some particular cases by the just decree of thy secret Counsell bee otherwise determined: If I aske what thou hast decreed to do, I know I cannot but obtaine; If I aske what thou hast warranted (notwithstanding the particular exception of thy secret will) though I receive it not, yet I receive not pardon onely, but acceptation. O God, give me grace to steer my selfe, and my prayers by thy revealed Will; and humbly to

to ſtoop to what the event ſhews to have been thy ſecret will. Sol. 65.

Soliloq. LXV.

Hels Triumph.

THou haſt told us, O Saviour, that there is joy in the preſence of thine Angels, for a ſinners repentance; thoſe bleſſed Spirits are ſo far from envying our happineſſe, that as they endeavour it here, ſo they congratulate it in heaven: and we wel know, that theſe good Spirits do not more rejoyce in the converſion of a ſinner, than the evill Spirits do in the miſ-carriage of a convert. Luk. 15.10.

The

Sol. 65. The course of the holy obedience of thy servants here is doubtlesse a pleasing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practises of their Vassals; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegeance of a good subject (though wel-accepted) yet is no newes to a gracious Soveraigne; but the comming in of some great Rebell is happy tidings at the Court: On the contrary, where there is a rivality of soveraigntie, for a professed enemy to do hostile actions, is no other than could bee expected;

but

out for a ſubject or a domeſtick ſervant to bee drawne into the conſpiracie, is not more advantage than joy to the intruder. O God, thou haſt mercifully called me out of the world to a profeſſion of thy Name; I know what eies thoſe envious Spirits have ever upon me: O doe thou lead me in thy righteouſneſſe becauſe of mine enemies; If thine Angels have found cauſe to joy in my converſion, O doe thou keepe me from making muſicke in hell by my miſcarriage. Sol. 65. Pſal. 5. 8.

Sol. 66.

Soliloq. LXVI.

Dumbe Homage.

HOw officious, O God, doe I ſee thy poore dumbe Creatures to us? how doe they fawne, or crouch, as they ſee us affected? how doe they run and fetch, and carry, and draw at our command? how doe they beare our ſtripes with a trembling unreſiſtance? how readily doe they ſpend their ſtrength, and their lives in our ſervice? how patiently doe they yield us their milk and their fleeces for our advantage? and lie equally ſtill to be ſhorne, or ſlain at our pleaſure? expecting

pecting nothing from us in the mean time but a bare ſuſtenance, which, if it bee denyed them, they do not fall furiouſly upon their cruell Maſters, but meekly bemoane themſelves in their bruitiſh language, and languiſh, and die; If granted them, they are fatned for our uſe. I am aſhamed, O God, I am aſhamed to ſee theſe thy creatures ſo obſequiouſly pliant unto me, whiles I conſider my diſpoſition and deportment towards thee my Creator: Alas, Lord, what made the difference betwixt me and them, but thy meere good pleaſure? thou mighteſt have made them rationall, and have exchanged my

Sol. 66.

Sol. 66. reaſon for their brutality; They are my fellowes by Creation, and owe both their being and preſervation to the ſame hand with my ſelfe: Thou art the abſolute Lord of both, to whom I muſt bee accountable for them; they are mine onely by a limited ſubſtitution from thee; why then ſhould they bee more obedient to my will, than I am to thine; ſince they have onely Senſe to lead them in their Way, I have both Reaſon and Faith to teach me my duty. Had I made them, I could but require of them their abſolute ſubmiſſion: Why ſhould I then exact of them, more than I am ready to performe unto thee?

thee? O God, thou that hast put them under my hand, and me under thy owne, as thou hast made me their Master for command, so let me make them my Masters to teach me obedience. Sol. 67.

Soliloq. LXVII.

Indifferency of Events.

THou giveſt us daily proofes, O God, of the truth of that obſervation of wiſe *Solomon*, That all things come alike to all, and that no man knowes love or hatred by all that is before them: In theſe outward things thy deareſt friends have not fared bet- Eccl. 9. 1, 2.

Sol. 67. ter then thine enemies; Thy greateſt enemies have not ſuffered more than thy beloved Children. When therefore I looke abroad, and ſee with what heavy afflictions thou art pleaſed to exerciſe thy beſt Favourites upon earth, I cannot but ſtand amazed to ſee what horrible Torments of all kindes have beene undergone by thy moſt precious Martyrs, whoſe patience hath overcome the violence of their executioners: and to ſee thoſe extreme tortures which ſome of thy faithfull ſervants have endured in the beds of their ſickneſs; one torne, and drawn together with fearefull convulſions, another ſhrie-

king

king under the painefull girds of an unremoveable ſtone; one wrung in his Bowels with pangs of cholicke, and turning of guts, another poſſeſſed with a raging gout in all his Limbes; one whoſe bladder after a painefull inciſion is ranſack'd, another whoſe Leg or Arme is cut off to prevent a mortall Gangrene: I cannot but acknowledge how juſt it might be in thee, O God, to mix the ſame bitter cup for me; and how merciful it is, that knowing my weakneſs thou haſt forborn hitherto to load mee with ſo ſad a burthen. What thou haſt in thine eternall Councell determined to lay upon mee, Sol. 67.

Sol. 67. thou onely knoweſt. If thou bee pleaſed to continue thy gracious indulgence to me ſtill, make me truly thankfull to thee for health and eaſe, as the greateſt of thy outward favours; but let mee not build upon them, as the certaine evidences of thy better mercies: and if thou thinke fit to interchange them with a viciſſitude of ſickneſs and paine, let mee not miſconſtrue thy ſevere chaſtiſements as arguments of thy diſpleaſure: But ſtill teach mee to feare thee in my greateſt proſperity, and to love thee in my greateſt ſufferings; and to adore thine infinite Wiſdome, Juſtice, and mercy in both.

Soliloq.

Sol. 68

Soliloq. LXVIII.

The transcendent Love.

HOw justly doe I marvaile, O God, to see what strength of naturall affection thou hast wrought in poore brute Creatures towards their Masters, and towards their owne Mates, towards their dammes and their young: We have plentifull instances of those whom Death could not separate from their beloved Guardians, some that have died for their Masters, some with them; some that have fearlessly hazarded their owne lives for the preservation of their young ones, some

Sol. 68. that have fed their aged dammes with that food which they have ſpared from their own Mawes. Amongſt the reſt how remarkable is that compariſon of thine, O Saviour, wherein thou wert pleaſed to ſet forth thy tender care of thine Iſraell by the reſemblance of an Hen gathering her Chickings under her wings? how have I ſeen that poor Fowl, after the patience of a painfull hatching, clocking her little brood together? and when ſhe hath perceived the Puttock hovering over her head, in a varied note calling them haſtily under the wing of her protection, and there covertly hiding them not from the Talons onely,

Mat. 23. 37.

onely, but from the eye of that dangerous enemy, till the perill hath been fully over; after which she calls them forth to their liberty and repast, and with many a carefull scrape discovers to them such grains of food as may bee fit for them, contenting her self to carve for them with neglect of her owne sustenance. O God, thou who hast wrought in thy silly creatures such an high measure of indulgence and dearnes of respect towards their tender brood, how infinitely is thy love and compassion towards the children of men, the great Master-peece of thy Creation? How past the admiration of men and Angels, is

Sol. 68.

Sol. 69. is that tranſcendent proof of thy divine love, in the more than marvelous work of our Redemption? How juſtly glorifiable is thy name in the gracious, and ſometimes miraculous, preſervation of thy Children? In the experience whereof, if I forbeare to magnifie thee, or dare not to truſt thee, how can I be but unworthy to bee owned of thee, or bleſſed by thee?

Soliloq. LXIX.

Choice of Seaſons.

HOw regularly, O God, haſt thou determined a ſet ſeaſon for all thy Crea-

Creatures, both for their actions and their uſe? The Storke in the heaven, ſaith thy Prophet *Jeremy*, knoweth her appointed times, and the Turtle and the Crane, and the Swallow obſerve the time of their comming: Who hath ſeen the * Stork before the Calends of *Auguſt*, or a Swallow in the Winter? Who hath heard the Nightingale in the heat of harveſt? or the Bittern bearing her baſe in the coldeſt Moneths? Yea the Fiſhes in the Sea know and obſerve their due ſeaſons, and preſent us with their Shoales only when they are wholſome and uſeful; The Herring doth not furniſh our Market in the Spring, nor the

Sol. 69.

Ier. 8.7.

* *Oecolampad. in locũ Ierem.*

Sol. 69. the Salmon, or Mackerell in Winter : Yea the very flies both have and keepe their daies appointed ; the Silke-wormè never looks forth of that little Cell of her Conception, till the Mulbery puts forth the leaves for their nouriſhment ; and who hath ever ſeen a Butter-flie, or an Harnet in Winter ? yea there are Flies wee know appropriate to their owne moneths, from which they vary not : Laſtly, how plain is this in all the ſeverall varieties of Trees, Flowers, Herbes ? The Almond tree looks out firſt, the Mulberry laſt of all other ; The Tulip, and the Roſe, and all other the ſweet Ornaments of the earth

earth are punctuall in their growth and fall : But as for Man, O God, thou haſt in thy infinite VViſdome indued him with that power of reaſon, whereby he may make choice of the fitteſt ſeaſons of all his actions. Thou that haſt appointed a time for every purpoſe under heaven, haſt given him wit to finde and obſerve it. Even lawfull acts unſeaſonably done, may turne evill ; and acts indifferent, ſeaſonably performed, may prove good, and laudable. The beſt improvement of morality, or civility, may ſhame us, if due time bee not as well regarded, as ſubſtance : Onely Grace, Piety, true Vertue can never

Sol. 69.

Eccl. 3. 1.

Sol. 69. ver be unſeaſonable. There are no ſeaſons in Eternity; There ſhall bee one uniforme and conſtant act of glorifying thee: Thy Angels and Saints praiſe thee above, without change or intermiſſion; The more we can do ſo on earth, the nearer ſhall wee approach to thoſe bleſſed Spirits. O God, let my heart be wholly taken up evermore with an adoration of thine infinite Majeſty, and let my mouth bee ever ſounding forth of thy praiſe; and let the Hoſannahs, and Hallelujahs which I begin here, know no meaſure but Eternity.

Soliloq.

Sol. 70.

Soliloq. LXX.

The happy return home.

EVery Creature naturally affects a return to the originall whence it firſt came. The Pilgrim, though faring well abroad, yet hath a longing homeward; Fountaines and Rivers run back with what ſpeed they may to the Sea whence they were derived; all compound bodies return to their firſt Elements; The vapors riſing up from the earth, and waters, and condenſs'd into clouds, fall down again to the ſame earth, whence they were exhaled; This body that we beare about us,

Sol. 70. us, returnes at last to that dust whereof it was framed : And why then, O my soul, dost not thou earnestly desire to returne home to the God that made thee ? Thou knoweest thy Originall is heavenly, why are not thy affections so ? What canst thou finde here below worthy to either withdraw, or detain thee from those heavenly Mansions ? Thou art here in a Region of sin, of misery and death; Glory waites for thee above: Fly then, O my soul, fly hence to that blessed immortality ; If not as yet in thy dissolution : (for which thou must waite on the pleasure of thy deare Maker & redeemer) yet in thy

thy thoughts, in thy desires and affections; soar thou up thither, and converse there with that blessed God and Father of Spirits, with those glorious Orders of Angels, and with the soules of just men made perfect; And if the necessity of these bodily affairs must needs draw thee off for a time, let it bee not without reluctation and hearty unwillingnesse, and with an eager appetite of quick returne to that Celestiall society. It will not be long ere thou shalt bee blessed with a free, and uninterrupted fruition of that glorious Eternity: In the meane time doe thou prepossesse it in thy heavenly dispositions; and con-

Sect. 70.

Sol. 71. contemning this earth, wherewith thou art clogged, aspire to thy heaven, and be happy.

Soliloq. LXXI.

The confinements of Age.

DOst thou not observe, O my soule, how time and age confines, and contracts, as our bodies, so our desires and motions here upon earth, still into narrower compasses? When we are young the world is but little enough for us; after wee have seen our own Island, wee affect to crosse the Seas, and to climbe over Alpes, and Pyrennes, and never thinke

thinke we have roved far enough; VVhen we grow ancient, wee begin to bee well-pleaſed with reſt; now long and unneceſſary journeyes are laid aſide. If buſineſſe call us forth, wee go, becauſe we muſt; As for the viſits of friendſhip, one Sun is enough to meaſure them, with our returnes; And ſtill, the older we grow, the more we are devoted to our home; there we are content to ſit ſtill, and enjoy the thoughts of our youth, and former experience, not looking farther than a kind neighbour-hood: But, when Age hath ſtiffened our joynts, and diſabled our Motions, now, our home-paſtures, and our Gardens be-

Sol. 71.

Sol. 71. become our utmoſt boundaries; from thence a few yeares more confine us to our owne floor; Soon after that, we are limited to our chamber, and at laſt to our chaire, then to our bed, and, in fine, to our Coffin. Theſe naturall reſtrictions, O my ſoule, are the appendences of thy weary Partner, this earthly body: but for thee, the nearer thou draweſt to thy home, the more it concernes thee to bee ſenſible of a bleſſed inlargement of thy eſtate and affections. Hitherto thou art immured in a ſtraight pile of clay; now, heaven it ſelfe ſhall be but wide enough for thee: The world hath hitherto taken thee up whic

which (though large is yet but finite;) now, thou art upon the enjoying of that God who alone is infinite, in all that he is: O how inconsiderable is the restraint of the worse part, in comparison of the absolute inlargement of the better? O my God, whose mercy knowes no other limits than thy essence, worke me in this shutting up of my daies to all heavenly dispositions, that whiles my outward man is so much more lessened, as it drawes nearer to the Center of its corruption, my spirituall part may be so much more dilated, in, and towards thee, as it approacheth nearer towards the circumference of thy celestiall glory. Soli'. Sol. 71.

SOL. 72.

Soliloq. LXXII.

Sin without ſenſe.

ALas, Lord, how tenderly ſenſible I am of the leaſt bodily complaint that can befall mee? If but a tooth begin to ake, or a thorn have rankled in my fleſh, or but an angry Corne vexe my Toe, how am I inceſſantly troubled with the pain? how feelingly doe I bemoane my ſelfe? how carefully do I ſeek for a ſpeedy remedy? which till I feel, how little reliſh doe I finde in my wonted contentment? But for the better part, which is ſo much more tender, as it is more precious, with what

what patience (ſhall I call it,) or ſtupidity, doe I endure it wounded (were it not for thy great mercy) no leſſe than mortality? Every new ſin (how little ſoever) that I commit, fetches bloud of the ſoule; every willing ſin ſtabs it; the continuance wherein feſters inwardly; and, without repentance, kills. O God, I deſire to be aſhamed, and humbled under thy hand for this ſo unjuſt partiality; which gives me juſt cauſe to fear that ſenſe hath yet more predominance in me than Faith. I do not ſo much ſue to thee to make mee leſſe ſenſible of bodily evills, (whereof yet too deep a ſenſe differs little from impatience) as

Sol. 72.

Sol. 73. to make me more ſenſible of ſpirituall: Let me feele my ſin more painefull than the worſt diſeaſe; and rather than wilfully ſin, let me die.

Soliloq. LXXIII.

The extremes of Devotion.

I Acknowledge it to bee none of thy leaſt mercies, O God, that thou haſt vouchſafed to keepe mee within the due lines of devotion; not ſuffering mee to wander into thoſe two extremes, which I ſee and pitty in others. Too many there are, that doe ſo content themſelves in meer for-

formalities, that they little regard how their heart is affected with the matter of their prayers: ſo have I grieved to ſee poore miſdevout ſoules under the Papacy, meaſuring their Oriſons, not by weight, but by number; not caring which way their eie ſtrayed, ſo their lips went; reſting well apaid that God underſtood them, though they underſtood not themſelves: too neer approaching whereunto, are a world of wel-meaning ignorant ſoules at home, that care only to pray by rote, not without ſome generall intentions of piety, but ſo, as their hearts are little guilty of the motion of their Tongues; Who, Sol. 73.

Sol. 73. whiles they would cloake their careleſneſſe, with a pretence of diſability of expreſſing their wants to God, might learn that true ſenſe of need never wanted words to crave reliefe: Every begger can with ſufficient eloquence importune the Paſſenger for his Almes. Did they not rather lack an heart than a tongue, they could not be defective in bemoaning themſelves to heaven for what they lack; Eſpecially, whiles we have to doe with ſuch a God, as more eſteemes broken clauſes made up with hearty ſighes, than all the complements of the moſt curious Eloquence in the world.

On the other ſide there are

are certain zealous Devotionists, which abhorre all set formes, and fixed hours of Invocation, teaching (and so practising) that they may not pray, but when they feele a strong impulsion of Gods Spirit to that holy work; whereupon it hath come to pass, that whole daies, yea, weekes, have gone over their heads, unblessed by their prayers; who might have taken notice, that, under the Law, God had his regular course of constant hours for his morning and evening Sacrifices; that the ancient Saints under the old Testament, held close to *David's* rule, Evening and Morning, and at Noon to pray and cry aloud; So L.73. Psal.55.17.

Sol. 73. loud; so as the very Lions could not fright *Daniel* from his taske: And even after the vaile of the Temple was rent, *Peter* and *John* went up together to Gods house, at the ninth hour, to Evening Prayer. Yea, what stand we upon this? when the Apostle of the Gentiles charges us, To pray continually: Not that wee should in the midst of a sensible indispositednesse of heart fall suddainly into a fashionable Devotion; but that by holy Ejaculations, and previous Meditation, wee should make way for a feeling Invocation of our God, whose eares are never but open to our faithfull Prayers. If wee first (though silently) pray that we

Act. 3. 1.

1 Thes. 5. 17.

we may pray, the fervour of our Devotion ſhall grow upon us in praying: theſe holy Waters of the Sanctuary, that at firſt did but wet the ſoles of our feet, ſhall, in their happy proceſſe, riſe up to our chinnes. I thanke thee, O God, that thou haſt given me a deſire to walk even between theſe extremities: As I would be ever in a praying diſpoſition to thee, ſo I would not willingly break houres with thee; I would neither ſleepe nor wake without praying; but I would never pray without feeling. If my heart goe not along with formes of words, I do not pray, but babble; and if that be bent upon the mat- Sol. 73.

Sol. 74. ter of my ſute, it is all one to thee, whether the words be my own, or borrowed. Let thy good Spirit ever teach me to pray, and help me in praying: Let that ever make interceſſions for me with groanings which cannot be expreſſed; and then, if thou canſt, ſend me away empty.

Rom. 8. 26.

Soliloq. LXXIV.

The ſick mans Vowes.

THe anſwer was not amiſſe, which *Theodoricus* Biſhop of *Coleine* is ſaid to have given to *Sigiſmond* the Emperor, who demanding how he might be directed the right way

Æneas Sylv. de Reb. geſt: Alph:

to

to heaven, received anſwer; If thou walk ſo, as thou promiſedſt in thy painfull fit of the Stone, or Gout. Our extremities commonly render us holy: and our paine is prodigall of thoſe Vowes, which our eaſe is as niggardly in performing. The diſtreſſed Mariner, in the perill of a Tempeſt, vows to his Saint a Taper as big as the Maſt of his ſhip; which upon his comming to ſhoare, is ſhrunk into a ruſh-candle. There was never a more ſtiffe-necked people than that, which ſhould have been Gods peculiar; yet, upon every new plague, how doe they crouch and creep to the power, which their murmurs provoked? Sol. 74.

Sol. 74. And wee daily ſee Deſperation makes thoſe Votaries, whom health diſpenſeth with, as the looſeſt of Libertines. Were it eſſentiall to proſperity, thus to pervert and debauch us, it were enough to make a good heart out of love with welfare, ſince the pleaſure and profit of the beſt eſtate is far too ſhort of recompenſing the miſchiefe of a depraved jollity: but now, the fault is in our owne wretched indiſpoſition; the bleſſing is Gods, the abuſe is ours. Is the Sun to be blamed that the Travellers cloak ſwelts him with heat? Is the fruit of the Grape guilty of that Drunkenneſſe which followes upon a ſinful exceſs?

Can

Can we not feed on good meate without a ſurfet? And whoſe fault is it but ours, if wee forget the engagements of our ſicke beds? Rather than health ſhould make us godleſſe, how much better were it for us to be alwaies ſicke? O my God, I do acknowledge, and bewaile this wretched frailty of our corrupt nature; Wee are not the ſame men ſick and whole; we are apt to promiſe thee fair, and to pay thee with diſappointment; and are ready to put off our holy thoughts with our biggens: It is thou only that canſt remedy this ſickneſſe of our health, by working us to a conſtant mortification. O do thou ever

Sol. 74.

Sol. 75. ever bleſſe thy ſervant, either with ſanctified croſſes, or a temperate proſperity.

Soliloq. LXXV.

The ſuggeſtions of a falſe heart.

SUrely, if thouſands of ſouls periſh by the flattery of others, more periſh by their own; whiles their naturall ſelfe-love ſoothes them with plauſible, but untrue ſuggeſtions, concerning their eſtate: Is the queſtion concerning grace? the falſe heart tells a man he is ſtored to ſuperfluity, and exceſſe; when hee is indeed more bare and beggarly

garly than the proud Paſtor of *Laodicea.* Is the queſtion of ſinne? It proclaimes him, not innocent only but a Saint; it tells him his hands are pure, when hee is up to the elbows in blood; that his tongue is holy, when it is ſoule with perjury and blaſphemy; that his eye is honeſt and chaſte, when it is full of adultery; that his ſoul is clean, when it is defiled with abominable luſts, or with cruell rancour, and malice. Is the queſtion concerning Vertue? It tels a man hee is juſt, when he is all made up of rapine, and violent oppreſſion; that hee is eminently wiſe, when hee hath not wit enough to know

Sol. 75.

So 1.75. know himſelfe a fool; that he is free-handed and munificent, when he ſticks not to rob beggars; that he is piouſly religious, whiles he puls downe Churches: Thus is the man ſtill hid from himſelf, and is made to ſee another in his owne skin: He cannot repent, becauſe hee thinkes himſelfe faultles; he cannot amend, becauſe hee is ever at the beſt: his only eaſe and advantage is, that he is carried hoodwinkt into hell. If the queſtion be concerning ſome ſcrupulous act to bee done or omitted, now ſelf-reſpect plaies its prizes at all weapons; what ſhifting and traverſing there is to avoid the dint of a preſent danger? what fine colours, and

and witty Equivocations doth the ſoule finde out, to cozen it ſelf into a ſafe offence. If the queſtion be of a ſinfull act already committed, what a ſhuffling there is to face it out by a ſtout juſtification? maugre conſcience, it was not lawfull onely, but (ſuch as the circumſtances were) expedient alſo; And if it be ſo foul, that an apology is too odious, yet an extenuation cannot but be admitted: be it amiſſe, yet, not hainous, not unmeet for pardon. One would thinke Hell ſhould have little need of the fawning aſſentation of others, when men carry ſo dangerous Paraſites in their owne Boſomes: But ſure both together muſt needs

SOL. 75.

Sol. 75. needs helpe to people that Region of darkneſs. Take heed, O my ſoul, how thou giveſt way to theſe flattering thoughts, whether ariſing from thy own breaſt, or injected by others; and know, thou art never in more danger, than when thou art moſt applauded: Looke upon thine Eſtate, and Actions with unpartiall and ſevere eies; Behold thine owne face, not in the falſe glaſſe of opinion, and mercenary Adulation, but in the true and perfect glaſſe of the Royall Law of thy Creator; that ſhall duely repreſent unto thee, whether the beauty of thy graces, or the blemiſhes of thy manifold imperfections; that alone ſhall tell thee

thee how much thou art advanced in a gracious proficiency, and how shamefully defective thou art in what thou oughtedst to have attained: Judge of thy selfe by that unfailing rule, and bee indifferent what thou art judged of by others. Sol. 76.

Soliloq. LXXVI.

Sacred Melody.

WHat a marvailously chearfull service was that, O God, which thou requiredst, and hadst performed, under the Law: Here was not a dumbe and silent act in thy Sacrifices, a Beast blee-

Sol. 76. bleeding before thy Altar, and a Smoake, and Flame ariſing out of it; Here was not a cloudy perfume quietly aſcending from the golden Altar of thine Incenſe: but, here was the merry noiſe of moſt melodious muſick, ſinging of Pſalmes, and ſounding of all harmonious inſtruments. The Congregation were upon their knees, the Levites upon their Stage ſweetly ſinging, the Prieſts ſounding the Trumpets, together with Cymbals, Harps, Pſalteries, making up one ſound in praiſing and thanking the Lord. Me thinks I hear, and am raviſhed to hear in ſome of thy ſolemne daies, an hundred and twenty of thy

2 Chro. 29. 25, 28.
2 Chro. 5. 12, 13.

thy Prieſts ſounding with Trumpets; Thy Levites in greater number, ſinging aloud with the Mixture of their muſicall inſtruments; So as not the Temple onely, but the Heaven rings again; and even in thy daily Sacrifices, each morning and evening, I find an heavenly Mirth; Muſicke, if not ſo loud, yet no leſſe ſweet, and delicate; no fewer than twelve Levites might bee ſtanding upon the ſtage every day ſinging a divine Ditty over thy ſacrifice; Pſalteries not fewer than two, nor more than ſixe; Pipes, not fewer than two, nor more than twelve; Trumpets two at the leaſt, and but one Cymball; ſo proportioned

Sol. 76.

Mamonides in Cle. hamikdaſh. c. 3

Sol. 76. portioned by the Masters of thy Chore, as those that meant to take the heart through the eare: I finde where thy holy servants, *David*, *Solomon*, *Hezekiah*, (doubtlesse by thy gracious direction, yea, by thy direct command*) both appointed, and made use of these melodious Services; I doe not finde where thou hast forbidden them: this I am sure of, since thou art still and ever the same, under both Law and Gospell, that thou both requirest, and delightest in the chearfull devotions of thy servants; If wee have not the same sounds with thy legall worshippers, yet we should still have the same affections. As they might not

* Chro: 29. 25, 28.

not waite upon thee, ſorrowfull; ſo it is not for us to praiſe thee with drooping and dejected ſpirits. O God, doe thou quicken my ſpirituall dulneſſe in thy holy ſervice; and when I come to Celebrate thy great Name, whiles the Song is in my mouth, let my heart be the ſtage, wherein Trumpets and Pſalteries, and Harps ſhall ſound forth thy praiſe. SOL. 77.

Soliloq. LXXVII.

Blemiſhes of the holy function.

I Cannot but bleſſe my ſelfe at the ſight of that ſtrange kinde of curioſity, which is reported to have been uſed in the choice of thoſe

Sol.77. thoſe, who were of old admitted to ſerve at the Altar; If *Levi* muſt bee ſingled out from all Iſrael, yet thouſands muſt bee refuſed of the Tribe of *Levi*: Wee are told, that, notwithſtanding that priviledge of bloud, no leſſe than an hundred and forty blemiſhes might exclude a man from this ſacred Miniſtration; whereof nineteen in the eyes, nine in the eares, twenty in the feet; ſuch an holy niceneſſe there was in the Election of the legall Prieſthood, that, if there were not found an exact ſymmetrie of all parts of the body, & not comelines onely, but a perfection of outward forme in thoſe

Maymon. in giath hamikdaſh.

Levi-

Levitical Candidates, they might by no meanes be allowed to ſerve in the Sanctuary; they might have place in ſome out-roomes, and cleave Wood for the Altar; and might claime a portion in the holy things; but they might not meddle with the ſacred Utenſils, nor ſet foot upon the floor of the holy place. It was thy charge, O God, that thoſe Sons of *Aaron*, which drew neare to thee, ſhould be void of blemiſh; thou, which wouldſt have the beaſts of thy Sacrifice free from bodily imperfection, wouldſt much more have thy Sacrificers ſo: The generality of the Command was thine; the particularities of the numbers

Sol. 77.

Sol. 77. bers are Traditionall: And well might the care of theſe outward obſervations agree with the pedagogie of that law, which conſiſted in externall rites; but we well know, it was the inward purity of the heart, and integrity of an unſpotted life, that thou meant'ſt to aime at, under the figure of theſe bodily perfections, which, if it were wanting, it was not a skin-deep beauty, and exquiſitenceſſe of ſhape, that could give a ſon of *Aaron* an allowed acceſſe to thine Altar: *Hophni* and *Phineas*, the ill ſonnes of good *Eli*, were outwardly blemiſhleſſe, elſe they had not been capable of ſo holy an attendance; but their in-

ſolencie

ſolencies and beaſtlineſſe made them more loathſome to thee, than if they had been Lepers, or Monſters of outward deformity: And can wee thinke that thou haſt leſſe regard to the purity of the Evangelicall Miniſterie, than thou formerly hadſt of the Legall? Can we think the ſpirituall blemiſhes of thine immediate ſervants under the Goſpel, can be a leſſe eye-ſore to thee, than the externall blemiſhes of thy Prieſthood under the Law? Oh that my head were waters, and mine eie a fountaine of teares, that I might weep night and day for the enormities of thoſe, who profeſſe to waite on thy Evangeli-

Sol. 77.

Ier. 9. 1.

O call

Sol. 77. call Sanctuary? My ſorrow and piety cannot but bewaile them to thee, though my charity forbids me to blazon them to the
Mal.3.2. world. Oh thou, that art as the Refiners fire, and the Fullers ſoap, doe thou purifie all the ſonnes of thy
Mal.3.4. ſpirituall *Levi*: Do thou purge them as Gold and ſilver, that they may offer unto the Lord an offering of righteouſneſſe; Then ſhall the Offerings of our *Judah* and *Jeruſalem* bee pleaſant to the Lord, as in the daies of old, and as in former yeers.

Soliloq.

Sol. 78.

Soliloq. LXXVIII.

The blessed Reward.

WHen *Paulinus* came first into this Island, to preach the Gospell, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Beda Eccles. Histor. l. 2. cap. 13.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely saies; There is no vertue or goodnesse, O King, in this Religion, which wee have

Sol. 78. hitherto embraced; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and worship of our gods, than my selfe; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done; And if our gods could doe any thing, they would rather have been beneficent to me, that have most carefully served them: It remaines then, that if these new doctrines, which are preacht to us, bee found upon examination, to bee better, and more availeable, that without all delay we do readily receive, and welcome them. Thus spake

spake a true Idols Priest, that knew no Ell whereby to measure Religion, but Profit; no proofe of a just Cause, but successe; no Conviction of Injustice, but mis-carriage. Yea, even thine Altars, O righteous God, were never quit of some such mercenary attendants, who seek for onely gain in godliness: If the Queene of Heaven afford them better penny worths and more plenty than the King of Heaven, she shall have their Cakes, and their Incense, and their hearts to boot. I know thee, O Lord, to be a munificent Rewarder of all that serve thee; yet if thou shouldest give me no wages, I will serve thee; If

Sol. 78.

Ier. 44. 17, 18.

Sol.78. thou shouldest pay mee with hunger and stripes, and prisons, and death, I will serve thee. Away base thoughts of earthly remuneration, I will honour and serve thee, O God, for thine owne sake, for thy services sake; yet I have no reason not to regard thine infinite bounty; It is no lesse than a Crown that thou hast promised me; and that I shall humbly aspire unto, and expect from thee, not as in the way of my merit, but of thy meer mercy; My service is free in a zealous and absolute Consecration to thee, thy hand is more free in my so gracious Retribution: If thou be pleased to give thy servant

vant such a weight of glory, the glory of that Gift is thine: My service is out of my just duty, thy Reward is of thy Grace, and divine Beneficence. Doe thou give me to doe what thou bidst me, and then deal with me as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou giveſt mee cannot but redound to the glory of thine infinite mercy. Blessed bee thy Name in what thou giveſt, whiles thou makeſt mee blessed in what I receive from thee. Sol. 78.

Sol. 79

Soliloq. LXXIX.

Presages of Judgement.

SEldome ever doe wee read of any great mutation in Church or State, which is not usher'd in, with some strange Prodigies; either raining of Bloud, or apparitions of Comets, or airy Armies fighting in the Clouds, or Sea-Monsters appearing, or monstrous Births of men, or Beasts, or bloudy Springs breaking out, or direfull noises heard; or some such like uncouth premonitors; which the great and holy God sends purposely to awaken our Security, and to prepare

us

Sol. 79.

us either for expectation, or prevention of Judgements; wherein, the mercy of God marvellously magnifies it selfe towards sinnefull Man-kind, that he wills not to surprise us with unwarned evills, but would have his punishments anticipated by a seasonable repentance: But of all the fore-tokens of thy fearefullest plagues prepared for any Nation, O God, there is none so certain, as the prodigious sinnes of the people committed with an high hand against Heaven, against so cleare a light, so powerfull Convictions. The monstrous and unmatchable Heresies, the hellish Blasphemies, the brutish

Sol. 79. Incests, the savage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can be no other than the professed Harbingers of Vengeance; these are our shoures of bloud; these are our ill-boding Comet; these are our mishapen Births; which an easie Augurie might well construe to portend our threatned destruction.

1 King. 18. 44. The Prophet did not more certainely foretell, when he heard of an hand-broad Cloud arising from the Sea, that a vehement Rain was comming, than Gods Seers might foreknow, when they saw this darke Cloud of our sins mounting up towards hea-

Heaven, that a Tempest of Judgement must necessarily follow. Sol. 79.

But, Oh thou God of infinite mercy and compassion, looke downe from Heaven upon us, and behold us from the Habitation of thy Holines: Where is thy Zeale, and thy Strength, the sounding of thy Bowells, and of thy mercies towards us? Are they restrained? If so, it is but just; For surely wee are a sinfull Nation, a People laden with iniquity: We have seen our Tokens, and have felt thy Hand; yet we have not turned to thee from our evill waies: to us therefore justly belongeth confusion of Faces, because we have sinned a- Esa. 63. 15. Esa. 1. 4. Dan. 9. 8.

Sol. 79. 9. Dan. 9. 16. 17. Dan. 9. 19.

against thee: But to thee, O Lord our God, belong mercies and forgivenesses, though wee have rebelled against thee; Oh spare, spare the remnant of thy people: Let thine Anger and thy fury be turned away from thy chosen inheritance. O my God, hear the Prayer of thy servant, and his Supplications, and cause thy face to shine upon thy Sanctuary that is desolate: O Lord heare, O Lord forgive, O Lord hearken, and defer not for thine owne sake, O my God.

Soliloq.

Sol. 80.

Soliloq. LXXX.

Unwearied Motion, and Reſt Eternall.

I See thy Heavens, O God, move about continually, and are never weary of their revolution; whereas all ſublunary Creatures are ſoon tyred with their motions, and ſeek for eaſe, in their intermiſſions: Even ſo, O my ſoule, the nearer thou groweſt to celeſtiall, the more conſtant ſhall thy courſes be, and the freer from that laſſitude that hangs upon thine earthly part. As it is now with me, thou ſeeſt, I ſoone find an unavoidable defatigation in all things.

Sol. 80. I am weary of labour, and, when that is done, I am no leſſe weary of doing nothing; weary of the day, and more weary of the night; weary of all poſtures; weary of all places; weary of any one (if never ſo pleaſing) imployment; weary, even of varieties; weary of thoſe, which ſome men call, recreations; weary of thoſe (wherein I finde moſt delight) my Studies. But, O my ſoule, if thou be once ſoundly heaveniz'd in thy thoughts, and affections, it ſhall bee otherwiſe with thee; then thou ſhalt be ever (like this Firmament) moſt happily reſtleſſe; thou ſhalt then finde ever worke enough to contemplate

plate that infinite Deity, who dwels in the Light inacceſſible; to ſee (with raviſhment of ſpirit) thy deare Saviour in his glorified humanity, adored by all the powers of heaven; to view the bleſſed Orders of that Celeſtiall Hierarchy, attending upon the throne of Majeſty; to behold, and admire the unſpeakable, and incomprehenſible glory of the Saints: Theſe are Objects, with the ſight whereof thine eie ſhall never bee ſatisfied, much leſſe cloyed: Beſides that the hopes and deſires of enjoying ſo great felicity, and the care of ſo compoſing thy ſelfe, as that thou maieſt be ever readily addreſſed for the frui- Sol. 89.

Sol. 80. fruition of it, ſhall wholly take thee up, with ſuch contentment, that all earthly pleaſures ſhall bee no better than torments in compariſon thereof. O, then my ſoule, ſince (as a ſpark of that heavenly fire) thou canſt never be but in motion, fix here above, where thy movings can bee no other than pleaſing, and beatificall.

And as thou, O my God, haſt a double Heaven, a lower heaven for motion, and an Empyreall heaven for reſt; One, patent to the eye, the other viſible to our faith: ſo let my ſoule take part with them both; Let it ever bee moving towards thee, and in thee, (like this viſible hea-

ven)

ven) and (ſince the end of all motion is reſt) let it ever reſt with thee, in that inviſible Region of glory. So let it move ever to thee whiles I am here, that it may ever reſt with thee in thine eternall glory hereafter. Amen. Sol. 80.

FINIS.

John
Stevens
his
Book
January th.
10 .. 1806

THE SOVLES FAREWELL TO EARTH, AND APPROACHES TO HEAVEN.

BY

J.H. B.N.

THE SOULES Farewell to Earth, AND Approaches to Heaven.

Sect. I.

BE thou ever, O my ſoule, holily ambitious; alwaies aſpiring towards thine heaven; not entertaining any thought that makes not towards bleſſedneſſe: For this cauſe therefore put thy ſelfe upon thy wings, and

SEC. 1. and leave the earth below thee; and when thou art advanced above this inferiour world, look downe upon this Globe of wretched mortality, and despise what thou wast, and hadst; and think with thy selfe: There was I not a sojourner, so much, as a prisoner, for some tedious yeeres; there have I been thus long tugging with my miseries, with my sinnes; there have my treacherous senses betrayd mee to infinite evills both done and suffered: How have I been there tormented with the sense of others wickednes, but more of my own? What insolence did I see in men of power? What rage in men of bloud? What

SEC. II.

What groſſe ſuperſtition in the ignorant? What abominable ſacrilege in thoſe that would bee zealous? What drunken revellings, what Sodomitical filthineſſe, what helliſh profanations in Atheous ruffians? What perfidiouſneſſe in friendſhip, what cozenage in contracts, what cruelty in revenges; Shortly, what an Hell upon Earth? Farewell then ſinful world, whoſe favours have been no other than ſnares, and whoſe frownes no leſſe than torments: farewell for ever; for, if my fleſh cannot yet clear it ſelf of thee, yet my ſpirit ſhall ever know thee at a diſtance; and behold thee no otherwiſe than the eſcaped

SEC. 1.

caped Mariner looks back upon the rock whereon he was lately ſplitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou ſhalt receive from me ſhall bee no other than Defiance, and if thy glorious ſhowes have deluded the eies of credulous Spectators, I know thee for an Impoſtor: Deceive henceforth thoſe that truſt thee, for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my ſoul, when thou art raiſed up to this height of thy fixed contemplation, caſt down thine eies contemptuouſly upon the region of thy former miſeries, and

SEC. 1.

bee ſure ever to keep up in a conſtant aſcent towards bleſſedneſſe; not ſuffering thy ſelf to ſtoop any more upon theſe earthly vanities: For, tell me ſeriouſly, when the World was diſpoſed to Court thee moſt of all, what did it yield thee but unſound joyes ſauced with a deep anguiſh of ſpirit; falſe hopes ſhutting up in an heart-breaking diſappointment; windy proffers mocking thee with ſuddain retractions; bitter pils in ſugar; poiſon in a golden cup. It ſhew'd thee perhaps ſtately Palaces, but ſtuft with cares; faire and populous Cities, but full of toile and tumult; flouriſhing Churches, but annoyed with

SEC. I.

Schiſme, and Sacrilege; rich Treaſures, but kept by ill ſpirits; pleaſing beauties, but baited with temptation; glorious titles, but ſurcharged with Pride; goodly ſemblances with rotten in-ſides; in ſhort, Death diſguiſed with pleaſures and profits.

If therefore heretofore thy unexperience have ſuffered thy fethers to be belimed with theſe earthly intanglements, yet now, that thou haſt happily caſt thoſe plumes, and quit thy ſelfe of theſe miſerable incombrances; thou maieſt ſoare aloft above the ſphere of Mortality; and be ſtil towring up towards thine heaven; And as thoſe that have aſcended

to

to the top of ſome *Athos* or *Tenariffe* ſee all things below them in the Vallies ſmall, and ſcarce, in their diminution, diſcernable; ſo ſhall all earthly objects in thy ſpirituall exaltation ſeem unto thee; either thou ſhalt not ſee them at all, or at leaſt ſo leſſened, as that they have to thee quite loſt all the proportion of their former Dimenſions. SEC. 2.

SECT. II.

IT will not be long, O my ſoul, ere thou ſhalt abſolutely leave the world in the place of thine habitation, being carried up by the bleſſed Angels to thy thy reſt and glory; but in

SEC. 2.

the meane time, thou muſt reſolve to leave it in thy thoughts, and affections: thou maiſt have power over theſe even before the hour of thy ſeparation; and theſe rightly diſpoſed have power to exempt thee before-hand from the intereſts of this inferiour World, and to advance thine approaches to that World of the bleſſed. Whiles thou art confined to this Clay, there is naturally a luggage of Carnality that hangs heavy upon thee, and ſwayes thee downe to the earth, not ſuffering thee to mount upward to that bliſſe whereto thou aſpireſt; this muſt bee ſhaken off, if thou wouldſt attaine to any

any capacity of happineſs; Even in this ſenſe, Fleſh and Bloud cannot inherit the Kingdome of God: It behoves thee to be, ſo far as this compoſition wil admit, ſpirituallized, ere thou canſt hope to attaine to any degree of bleſſednoſſe. SEC. 2.

Thy conjunction with the body doth neceſſarily clog thee with an irrationall part, which will unavoidably force upon thee ſome operations of its owne; and thy ſenſes will be interpoſing themſelves in all thy intellectuall imployments, profering thee the ſervice of their guidance in all thy proceedings: but if thou lov'ſt eternity of bleſſedneſſe,

SEC. 2.

ſhake them off as importunate ſutors; gather up thy ſelfe into thine owne regenerated powers, and doe thy worke without, and above them. It is enough that thou haſt at firſt taken ſome hint from them of what concernes thee; as for the reſt, caſt them off as unneceſſary, and impertinent; the proſecution whereof is too high, and too internall for them to intermeddle with: thou haſt now divine and heavenly things in chaſe, whereof there cannot be the leaſt ſent in any of theſe earthly faculties. Deveſt thy ſelfe therefore (what thou poſſibly maieſt) of all materiality both of objects, and ap-

apprehenſions; and let thy pure, renewed, and illuminated intellect work only upon matter ſpirituall, and celeſtiall; And above all, propoſe unto thy ſelfe, and dwell upon that pureſt, perfecteſt, ſimpleſt, bleſſedeſt Object, the glorious and incomprehenſible Deity: there thou ſhalt finde more than enough to take up thy thoughts to all eternity. Be thou, O my ſoule, ever ſwallowed up in the conſideration of that infinite ſelf-being Eſſence, whom all created ſpirits are not capable ſufficiently to admire: Behold and never ceaſe wondering at the Majeſty of his Glory. Thy bodily eies dazle at the ſight of

SEC. 2.

SEC. 2.

the Sunne, but if there were as many Sunnes as there are ſtars in the Firmament of Heaven, their united ſplendour were but darkeneſſe to their All-glorious Creator: Thou canſt not yet hope to ſee him as he is: but loe thou beholdeſt where he dwels in light inacceſſible; the ſight of whoſe very outward verge is enough to put thee into a perpetuall extaſie. It is not for thee as yet to ſtrive to enter within the vaile; Thine eies may not be free where the Angels hide their faces; What thou wantſt in ſight, O my ſoule, ſupply in wonder. Never any mortall man, O God, durſt ſue to ſee thy face, ſave that

that one intire ſervant of thine, whoſe face thy Conference had made ſhining and radiant; but even he (though inured to thy preſence) was not capable to behold ſuch glory, and live: Far be it from me, O Lord, to preſume ſo high; Onely let me ſee thee as thou haſt bidden me; and but ſo, as not to behold thee (after thy gracious revelation) were my ſinne: Let mee ſee, even in this diſtance, ſome glimmering of thy divine Power, Wiſdom, Juſtice, Mercy, Truth, Providence, and let me bleſs and adore thee in what I ſee.

SEC. 2.

SEC. 3.

SECT. III.

OH the infiniteneſſe of thine Almighty power, which thou not haſt, but art, beyond the poſſibility of all limitations of objects or thoughts: In us, poor finite Creatures, our power comes ſhort of our will; many things we fain would doe, but cannot; and great pitty it were that there ſhould not bee ſuch a reſtraint upon our unruly appetites; which would otherwiſe worke out the deſtruction both of others, and our ſelves. But, O God, thy Power is beyond thy Will; Thou canſt doe more than thou wilt: Thou couldſt have made

made more worlds when thou madſt this one; And even this one, which thou haſt made, Lord, how glorious a one it is: Lo, there needs no other demonſtration of thine omnipotence. Oh what an heaven is this which thou haſt canopied over our heads? how immenſely capacious? how admirably beautifull? how beſtudded with goodly Globes of Light? Some one whereof hath in it ſuch unſpeakable glory, as that there have not wanted nations, (and thoſe not of the ſavageſt) which have miſ-worſhip'd it for their God: And if thou hadſt made but one of theſe in thy firmament, thy workmanſhip had been above

SEC. 3.

our

Sec. 3. our wonder; for even this had ſurpaſſed the whole frame of this lower world; but now as their quality ſtrives with their greatneſſe, ſo their magnitude ſtrives with their number, which of them ſhall more magnifie the praiſe of their Almighty Creator; and theſe three are no leſs than matched by the conſtant regularity of the perpetuall motion of thoſe mighty bodies; Which having walked their daily rounds about the World above this five thouſand ſix hundred and ſixty yeares, yet are ſo ordered by thy inviolable Decree, that they have not varied one inch from their appointed Line, but keepe their

their due courſe and juſt diſtance each from other: although not fixed in any ſolid Orbe, but moving ſingly in a thin and yeelding skie, to the very ſame point whence they ſet forth. And if the bodily and viſible part of thine Heavenly Hoaſt, O God, be thus unconceivably glorious, where ſhall we finde room to wonder at thoſe ſpirituall and living powers which inhabite thoſe celeſtiall Manſions, and attend upon the Throne of thy Majeſty: the thouſand thouſands of thy bleſſed Angels, Arch-angels, Cherubim, Seraphin, Thrones, Principalities, Dominions, which in thy preſence enjoy a bliſs next to infinite?

SEC. 3.

any

SEC. 3.

any one of which if wee could ſee him, were enough to kill us with his glory: Not one of thoſe millions of mighty ſpirits, but were able to deſtroy a World: Oh then how infinitely tranſcendent is that power of thine, which haſt both created all this heavenly Hierarchy, and ſo moveſt in them, that onely in and by thee they are thus potent.

Yea, Lord, let me but caſt mine eies downe to this earth I tread upon, and view thy wonders in the deep, how manifeſtly do theſe proclame thy divine Omnipotence? When I ſee this vaſte Globe of earth, and waters, dreadfully hanging in the midſt of

of a liquid Air, upheld by nothing but by the powerfull word; When I ſee the rage of the ſwelling waves (naturally higher than the ſhores they beat upon) reſtrained to their bounds by thine over-ruling command: When I ſee the earth beautifully garniſhed with marvailous variety of trees, herbs, flowers; richly ſtuffed with precious metals, ſtones, minerals: When I ſee (beſides a world of men) the numberleſs choice and differences of the ſubſtance, formes, colours, diſpoſitions, of Beaſts, fowles, fiſhes, wherewith theſe lower Elements are peopled, how can I be but diſſolved into wonder of thine Almighty power? Sect. SEC. 3.

Sec. 4.

Sect. IV.

NEither is thy power, O God, either more, or more thy ſelfe than thy Wiſdome, which is no leſſe eſſentiall to thee, than infinite. What have we to doe, ſilly and ſhallow wretches, with that incomprehenſible wiſdom which is intrinſecall to thy divine Nature; the body of that Sunne is not for our weak eies to behold: it is enough for mee if I can but ſee ſome raies of that heavenly light which ſhines forth ſo glorioufly upon thy creature: in the framing and governing whereof, whether thy Power or Wiſdome did and doe more

more exhibite it ſelfe, thou only canſt judge. O the divine Architecture of this goodly Fabricke of Heaven, and Earth, raiſed out of nothing to this admirable perfection! What ſtupendious artifice of compoſition is here! What exquiſite ſymmetrie of parts, what exact Order of Degrees, what marvailous analogie betwixt beaſts, fiſhes, plants, the natives of both Elements! Oh what a comprehenſive reach is this of thine Omniſcience, which at once in one act beholdeſt all the actions and events of all the creatures that were, are, or ſhall be in this large Univerſe? What a contrivance of thine eternall Coun-

SEC. 4.

Sol. 4. Counſell, which haſt moſt wiſely and holily ordered how to diſpoſe of every Creature thou haſt made, according to the pleaſure of thy moſt juſt will? VVhat a ſway of Providence is this that governes the world? over-ruling the higheſt, and ſtooping to the meaneſt peece of thy Creation? concurring with, and actuating the motions and operations of all ſecond cauſes of whatſoever is done in heaven, or in earth? Yea, Lord, how wonderfull are thoſe irradiations of knowledge and wiſdome, which thou haſt beamed forth upon thine intelligent creatures, both Angels and men? As for thoſe Celeſtiall ſpirits, which

which ſee thy face continually, it is no marvaile if they be illuminated in a degree farre above humane apprehenſion; but that the rationall ſoule of man, even in this woefull pilgrimage below, notwithſtanding the opacity of that earth wherewith it is encompaſſed, ſhould bee ſo far enlightned, as that it is able to know all the motions of the Heavens, the magnitudes and diſtances of Starres, the natures, properties, influences of the Planets, the inſtant of the Eclipſes, Conjunctions and ſeverall Aſpects of thoſe Celeſtiall bodies; that it can diſcover the ſecret Treaſures of Earth and Sea

SEC. 4.

Sol. 4. Sea; and knowes to unlock all the close Cabinets both of art and nature; O God, what is this but some little gleame of that pure and glorious light, which breakes forth from thine infiniteneſs upon thy creature: Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplied a thouſand fold, how unable were it being united together, to reach unto the height of thy divine Counſels, to ſadome the bottome of thy moſt wiſe and holy Decrees? ſo as they muſt bee forced to cry out with that Saint of thine, who was rapt into the third heaven, O the depth of the riches both of the VViſ-

Rom. 11, 33

dome

dome and Knowledge of God! how unſearchable are his judgements, and his waies paſt finding out!

SEC. 5.

SECT. V.

BUt with what a trembling adoration, O my ſoul, muſt thou needs look upon the infinite Juſtice of thy God; whoſe inviolable rule is to render to every man according to his workes. Alas, the little good thou wert able to do, hath been allayed with ſo many, and great imperfections, that it can expect no retribution but diſpleaſure; and for the many evills whereof thou art guilty, what canſt thou look for but the wages of ſin,

SEC. 5. ſinne, Death? not that temporary, and naturall only, which is but a ſeparation of thee, a while, from thy load of earth; but the ſpirituall and eternall ſeparation from the preſence of thy God, whoſe very want is the height of torments. Lo, whatever become of thee, God muſt be himſelfe: In vain ſhouldſt thou hope that for thy ſelfe he will abate ought of his bleſſed Eſſence, of his ſacred Attributes: That righteous doome muſt ſtand, The ſoule that ſinnes ſhall die: Hell claimes his due; Juſtice muſt bee ſatisfied; where art thou now, O my ſoul? what canſt thou now make account of but to def-

SEC. 52

deſpair and die? ſurely, in thy ſelf, thou art loſt: there is no way with thee but utter perdition. But looke up, O ſoul, look up above the Hils whence commeth thy ſalvation; ſee the heavens opening upon thee; ſee what reviving, and comfortable raies of grace and mercy ſhine forth unto thee from that excellent glory; and out of that heavenly light hear the voice of thy bleſſed Saviour, ſaying to thee, O Iſrael, thou haſt deſtroyed thy ſelfe, but in me is thy helpe. Even ſo, O Jeſu, in thee, onely in thee is my helpe: wretched man that I am; in my ſelfe I ſtand utterly forfeited to death and hell: it is thou that haſt redeemed

Oſe. 13. 9.

SEC. 5. med me with no leſſe ranſome than thy precious bloud. Death was owing by me, by thee it was payed for me, ſo as now my debt is fully diſcharged, and my ſoule clearly acquitted: Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died, yea rather that is riſen again. Lo now the rigor of thine inviolable juſtice is taken off by thine infinite mercy; the ſum that I could never pay, is by the power of that faith which thou haſt wrought in me, ſet off to my all-ſufficient ſurety, & by thy divine goodneſſe graciouſly accepted as mine; I have paid

Rom. 8. 33. 34.

paid it in him, he hath paid it for me; Thy justice is satisfied, thy debtor freed, and thy mercy magnified. SEC. 6.

SECT VI.

THere are no bounds to bee set unto thy thoughts, O my soul, since whatsoever thy God either is, or hath done comes within thy prospect: There, besides the great worke of his Creation, thou maiest dwell upon the no lesse almighty worke of his Administration of this universall world, whereof the preservation and government is no lesse wonderfull than the frame; there thou shalt see the marvelous subordination

Sec 6. of creatures, ſome made to rule, others to obey; the powerfull influences of the Celeſtiall bodies upon the Inferiour; the continuall tranſmutation of elements, forſaking their own places and natures to ſerve the whole; formes dying, matter perpetuall; all things maintained by a friendly diſcord of humors, out of which they are raiſed; the circular revolution of faſhions, occurrences, events; the different and oppoſite diſpoſitions of men over-ruled to ſuch a temper; that yet government is continued in the hands of few, ſociety and commerce with all: ſhortly, all Creatures whiles they doe either

ther naturally, or voluntarily act their own part, doing unawares the will of their Creator. Sec. 6.

But that which may justly challenge thy longer ſtay, and greater wonder, is the more-than-tranſcendent worke of mans Redemption; the myſteries whereof the holy Angels have deſired to look into, but could never yet ſufficiently conceive or admire: That the Sonne of God, the Lord of Glory, Coeternall, Coequall to his Father, God bleſſed for ever, ſhould take upon him an eſtate lower than their own; ſhould cloath his Deity with the ragges of our fleſh; ſhould ſtoop to weake and miſerable 1 Pet. 1. 12.

SEC. 6.

man-hood, and in that low and despicable condition, should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despight of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter, ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. O never-to-bee-enough-magnified mercy! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy selfe to send down one of thy Cherubim, or Sera-

Bernard. *Serm. de passione Domini.*

Seraphin, or ſome other of thy heavenly Angels to undertake the great work of our deliverance (as wel knowing that taske too high for any created power) but wouldſt, out of thine infinite love and compaſſion, vouchſafe, ſo to abaſe thy bleſſed ſelfe, as to deſcend from the Throne of thy Celeſtiall glory to this Dungeon of earth; and not leaving what thou hadſt, and what thou waſt, to aſſume what thou hadſt not, man; and to diſparage thy ſelfe by being one of us, that wee might become like unto thee, co-heirs of thy glory and bleſſedneſſe. Thou that art the eternall Sonne of God, wouldſt conde-

SEC. 6.

Sec. 6. ſcend ſo low, as to be man; that wee who are wormes and no men might bee advanced to bee the Sonnes of God; thou wouldſt bee a ſervant, that wee might reigne; thou wouldſt expoſe thy ſelf to the ſhame and diſgrace of thy vile Creatures here, that thou mightſt raiſe us up to the height of heavenly honour with thee our God, and thy holy Angels; thou wouldſt dye for a while, that we might live eternally.

Pauſe here a while, O my ſoule, and do not wiſh to change thy thoughts; neither earth nor heaven can yeild thee any of higher concernment, of greater comfort: Onely withall, be-

behold the glorious person, of that thy blessed Mediator, after his victories over death and hell, sitting triumphant in all the Majesty of heaven, adored by all those millions of Celestiall Spirits, in his glorified humanity; and (what thou maist) enjoy the vision of him by faith, till thou shalt be everlastingly blessed with a cleare, and present intuition. Long after that day; and be ever carefull in the meane time to make thy self ready for so infinite an happinesse. SEC. 7.

SECT. VII.

AND now, O my soul, having left below thee all the triviall vani-

SEC. 7. ties of Earth; and fixed thy ſelfe (ſo farre as thy weak eies will allow thee) upon thy God, and Saviour, in his Almighty works, and moſt glorious Attributes, it will be time for thee (and will not a little conduce to thy further addreſſe towards bleſſedneſſe) to faſten thy ſelfe upon the ſight of the happy eſtate of the Saints above, who are gone before thee to their bliſs, and have (through Gods mercy) comfortably obtained that which thou aſpireſt unto: thou that wert guided by their example, bee likewiſe heartned by their ſucceſſe: thou art yet a Traveller, they comprehenſors; thou art panting to-

towards that reſt which they moſt happily enjoy; thou art ſweating under the croſſe, whiles they ſit crowned in an heavenly magnificence. See the place wherein they are, the heaven of heavens, the paradiſe of God: infinitely reſplendent, infinitely delectable; ſuch as no eye can behold, and not be bleſſed: ſhouldſt thou ſet thy Tabernacle in the midſt of the Sun, thou couldſt not but bee encompaſſed with marvailous light; yet even there it would bee but as midnight with thee in compariſon of thoſe irradiations of glory which ſhine forth above in that Empyreall Region; For thy God is the Sun there: SEC. 7. Rev. 21. 23.

Sec. 7. by how much therefore those divine raies of his exceed the brightest beams of his Creature; so much doth the beauty of that heaven of the blessed surpasse the created light of this inferior & starry firmament. Even the very place contributes not a little to our joy, or misery; It is hard to bee merry in a Goale; and the great Persian Monarch thought it very improper for a Courtier to bee of a sad countenance within the verge of so great a Royalty. The very devils conceive horror at the apprehension of the place of their torment, and can beseech the over-ruling power of thy Saviour not to

Nehe. 2. 2.

Luk. 8. 31.

com-

command them to go out into the deep. No man can be so insensate to thinke there can bee more dreadfulnesse in the place of those infernall tortures, than there is pleasure and joy in the height of that sphere of blessednesse; sith we know wee have to doe with a God that delights more in the prosperity of his Saints, than in the cruciation, and howling of his enemies. How canst thou then, O my soule, bee but wholly taken up with the sight of that celestiall Jerusalem, the beautious City of thy God, the blessed Mansions of glorified Spirits? Surely, if earth could have yeelded any thing more faire, and esti-

SEC. 7.

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Sect. 7. mable than gold, pearles, precious ſtones, it ſhould have been borrowed to reſemble theſe ſupernall habitations: but, alas, the luſtre of theſe baſe materials doth but darken the reſplendence of thoſe divine excellencies. With what contempt now, doſt thou looke downe upon thoſe muddy foundations of earth, which the low ſpirits of worldlings are wont to admire? and how feelingly doſt thou bleſſe and emulate the ſpirits of
Heb. 12. 23 juſt men made perfect, who are honoured with ſo bliſſfull an habitation.

But what were the place, O my ſoule, how goodly & glorious ſoever in it ſelf, if it were not for the preſence

SEC. 7.

ſence of him whoſe being there makes it heaven? Lo there the Throne of that heavenly Majeſty, which filling and comprehending the large circumference of this whole, both lower and ſuperior world, yet there keepes and manifeſts his ſtate, with the infinite magnificence of the King of eternall glory: there he in an ineffable manner communicates himſelfe to bleſſed Spirits, both Angels and men: and that very Viſion is no leſſe to them than beatificall: Surely, were the place a thouſand degrees lower in beauty and perfection than it is, yet that preſence would render it celeſtiall; the reſidence of the King was

SEC. 7.

was wont to turn the meaneſt Village or Caſtle, into a Court : The ſweet ſinger of Iſrael ſaw this of old, and could ſay, in thy preſence is the fulneſſe of joy ; and at thy right hand are pleaſures for evermore. It is not ſo in theſe earthly and finite Excellencies : A man may ſee mountaines of treaſure, and bee never a whit the richer ; and may bee the witneſs and agent too in anothers honour (as *Haman* was of *Mardochees*) and be ſo much more miſerable ; or may view the pompe and ſplendour of mighty Princes, and be yet ſtill a beggar : but the infinite graces of that heavenly King are ſo communicative

tive, that no man can ſee him but muſt bee transformed into the likeneſs of his glory. Sec. 8.

SECT. VIII.

EVen thy weak and imperfect Viſion of ſuch heavenly Objects, O my ſoule, are enough to lay a foundation of thy bleſſednesſe; and how can there chuſe but bee raiſed thence as a further degree towards it, a ſweet complacency of heart in an appropriation of what thou ſeeſt; without which nothing can make thee happy? Let the Sun ſhine never ſo bright, what is this to thee if thou bee blinde? Be the God of heaven never

SEC. 8.

ver so glorious, yet if hee bee not thy God: bee the Saviour of the World never so mercifull, yet if hee be not mercifull to thee: be the heaven never so full of beauty and Majesty, yet if thou have not thy portion in that inheritance of the Saints in light; so far will it be from yielding thee comfort, that it will make a further addition to thy torment. What an aggravation of misery shall it be to those that were children of the kingdom, that from that outer darkness whereinto they are cast, they shall see aliens come from the East and West, and sit downe with *Abraham*, *Isaac*, and *Jacob* in the Kingdome of hea-

Mat. 8, 11.

heaven? Ceaſe not then, O my ſoul, till by a ſure and undefaiſible application, thou haſt brought all theſe home to thy ſelf; and canſt look upon the great God of Heaven, the gracious Redeemer of the world, the glory of that celeſtiall Paradiſe as thine owne. Let it be thy bold ambition, and holy curioſity to finde thy name enrolled in that eternall Regiſter of Heaven: And if there bee any one room in the many Manſions of that celeſtiall Jeruſalem, lower and leſſe reſplendent than other, thither doe thou finde thy ſelfe (through the great mercy of thy God) happily deſigned. It muſt bee the worke of thy faith that muſt Sec. 8.

SEC. 8.

must do it: that divine grace is it, the power whereof can either fetch downe heaven to thee, or carry thee before-hand up to thy heaven; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is yet more) ascertaine thee of so blessed an union.

Neither can it bee but that from this sense of appropriation there must necessarily follow a marvellous contentment, and complacency in the assurance, of so happy an interest. Lord, how doe I see poore worldlings please themselves in the conceit of their miserable proprieties? One thinks, Is not this my great *Babylon* which

Dan. 4. 30.

which I have built ? Another, Are not these my rich Mines ? Another, Is not this my royall and adored Magnificence ? And how are those unstable mindes transported with the opinion of these great (but indeed worthlesse) peculiarities ; which after some little time moulder with them into dust ? How canst thou then, bee, but pleasingly affected, O my soul, with the comfortable sense of having a God, a Savior, an heaven of thine own? For in these spiritual and heavenly felicities, our right is not partiall and divided, as it useth to be in secular inheritances ; so as that every one hath his share distinguish'd from the

Sect. 8.

SEC. 8.

the reſt, and parcelled out of the whole; but here each one hath all; and this bleſſed patrimony is ſo communicated to all Saints, as that the whole is the propriety of every one

Upon the aſſurance therefore of thy Gods gracious promiſes made to e-every true beleever, finde thou thy ſelfe happily ſeized of both the King, and Kingdom of heaven, ſo far as thy faith can as yet feoffe thee in both; and delight thy ſelfe above all things in theſe unfailing pledges of thine inſtant bleſſednes, and ſay with the holy Mother of thy redeemer, My ſoul doth magnifie the Lord; and my ſpirit rejoyceth in God my Saviour.

Luk. 1. 46. 47.

Sect.

Sect. IX.

FRom this feeling complacency in the owning of thy right to glory and happineſſe, there cannot but ariſe a longing deſire of the full poſſeſſion thereof: for thou canſt not ſo little love thy ſelfe, as what thou knoweſt thou haſt a juſt title unto, and withall apprehendeſt to bee infinitely pleaſing and beneficiall, not to wiſh that thou maiſt freely enjoy it. If thou have taſted how ſweet the Lord is, thou canſt not but long for more of him, yea, for all: It is no otherwiſe even in carnall delights, the deguſtation whereof is wont to draw

Sec. 9.

draw on the heart to a more eager appetition; much more in ſpiritual; the pleaſures whereof as they are more pure, ſo they are of the heavenly-minded with far greater ardency of ſpirit affected. The covetous mans heart is in his bags; what he hath doth but augment his luſt of more; and the having of more doth not ſatiate but enlarge his deſires; Hee that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with encreaſe: but theſe celeſtiall riches are ſo much more allective, as they are more excellent, than thoſe which are delved out of the bowels of the earth. O my ſoule, thou

Eccl. 5. 10.

thou haſt through the ſa-
vour of thy God ſipp'd
ſome little of the cup of
immortality, and taſted
of that heavenly Manna
the food of Angels; and
canſt thou take up with
theſe ſlight touches of bleſ-
ſednes? Thou haſt (though
moſt unworthy) the ho-
nour to be contracted to
thy Saviour here below;
thou knoweſt the voice of
his Spouſe, Draw me and
we ſhall runne after thee;
ſtay me with flagons, com-
fort me with apples, for I
am ſick of love; make haſt
my beloved, and be thou
like to a Roe, or to a
young Hart upon the
mountaines of Spices:
Where is thy love if thou
have not fervent deſires of
a

SEC. 9.

Cant. 1. 4.

2. 5.

8. 14.

SEC. 9. a perpetuall enjoyment? if thou doe not earneſtly wiſh for a full conſummation of that heavenly match? O my Lord and Saviour, as I am not worthy to love thee; ſo I were not able to love thee (how amiable ſoever) but by thee. O thou that haſt begun to kindle this fire of heavenly love in me, raiſe thou it up to a perfect flame; make me not onely ſick of thy love, but ready and deſirous to die for thee, that I may enjoy thee: Oh let me not endure that any worldly heart ſhould be more enamoured of theſe earthly beauties, which are but varniſhed rottennes, than I am of thee who art of abſo-

lute

lute and infinite perfections; and beſtoweſt them in being loved. SEC. 10

Oh when ſhall the day be, wherein thou wilt make up theſe bleſſed Nuptials; and endow me with a ful participation of that glory wherewith thou art inveſted, from, and to all eternity? whereto have all thy ſweet favours, and gracious love-tokens tended, but to this iſſue of bleſſedneſſe? Oh doe thou Crown all thy mercies in me, and mee with immortality.

SECT. X.

VPon this deſire of fruition, (if thou wouldſt be truly happy) there muſt

Sec. 10. follow a constant prosecution of that desire: for if thy wishes be never so fervent, yet if they be onely volatile and transient, they shall be able to availe thee little; slight and flickering motions of good, if they be not followed with due indeavours, sort to no effect. Content not thy selfe therefore, O my soule, that thou hast entertained into thy selfe some affective thoughts of thy beatitude; but settle thy selfe in firme resolutions to pursue, and perpetuate them: Let them not call in as strangers, but dwell in thee as in-mates, never to be, by any secular occasions, dislodged. These morning dewes of holy dispositions,

SEC. 10.

sitions, which are ready to be exhaled with every gleam of worldly prosperity, as they finde little acceptance from God, so they are able to afford small comfort to thee; as whose condition is such, that they leave thee more disconsolate in their vanishing, than they yielded thee pleasure in their momentany continuance. Be thou able to say with holy *David*, my heart is fixed, O God, my heart is fixed; and then thou maiest well adde, I will sing and give praise; otherwise thy distracted thoughts will admit no cause of sound joy. In this case it fals out with thee, O my soul, as with some fond child, who ea-

Psal. 57. 7.

SEC. 10.

gerly following a Bee in hope of her bag, ſees a gay Butterflie croſſe his way; and thereupon leaves his firſt chaſe, and runs after thoſe painted wings; but in that purſute ſeeing a Bird flie cloſe by him, hee leaves the flie in hope of a better purchaſe; but in the meane time is diſappointed of all, and catcheth nothing. It mainely behoves thee therefore to keep up thy Cogitations and Affections cloſe to theſe heavenly objects; and to check them whenſoever thou perceiveſt an inclination to their wandring: like as the carefull Huntſman, when he findes his Hound offering to follow after a new game, rates

rates him off; and holds him to his first sent. Whither are yee straying, O my thoughts? what means this sinfull and lossefull inconstancy? Can yee bee happier in a change? Is there any thing in this miserable world that can be worthy to carry you away from the hopes and affectations of blessednesse? Have yee not full often complained of the worthlesnesse, and satiety of these poore vanities here below? Have yee not found their promises false, their performances unsatisfactory, their disappointment irksome? Away then yee frivolous temptations, and solicit those mindes that are low,

SEC. 10.

SEC. II.

and empty like your ſelves: For me, I diſdaine your motions; and being taken up with higher imployments, ſcorne to deſcend to your baſe ſuggeſtions, which tend to nothing but meer earthlineſs.

But (as there is no fire which will not go out if it be not fed) it cannot be enough that thou haſt entertained theſe gracious reſolutions, unleſſe thou doe alſo ſupply and nouriſh them with holy meditations, devout prayers, continual ejaculations, and the due frequentation of all the holy ordinances of thy God; without which, if they ſhall languiſh through thy neglect, thou ſhalt finde double more work,

worke, and difficulty, in reviving them, than there could have been in maintaining, and upholding them in their former vigour. Bee not therefore wanting to thy ſelfe in the perpetuall exerciſe and improvement of all thoſe holy meanes, that may further and perfect theſe heavenly longings after ſalvation; thy God ſhall not be wanting to thee in bleſſing thee with an anſwerable ſucceſſe. SEC. II.

SECT. XI.

IT is the juſt praiſe of the marvailous bounty of thy God, O my ſoule, that he will fulfill the deſires of them that feare him. Pſal. 145. 19

SEC. II. him. If therefore thou canſt hunger and thirſt, after righteouſneſſe, if thy heart can yearn after heaven, he ſhall bee ſure to ſatisfie thee with goodneſſe; and not onely ſhall bring thee home at the laſt to that land of promiſed bleſſedneſſe, but in the meane time alſo put thee into an inchoate fruition of happineſſe; which is the next degree of thine aſcent to heaven.

That which is complete may bee the ſureſt rule of knowing and judging of that which is imperfect: Wherein doth the perfection of heavenly bliſſe conſiſt, but in a perpetuall enjoying the preſence of God, in a cleare viſion of the

SEC. II.

the divine Eſſence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace conſummate, ſo doſt thou, O my ſoule (being wrought to it by the power of the Spirit of thy God) even in this life (how weakely ſoever) enter upon all theſe acts and privileges of Beatitude: Even here below thou art never out of the preſence of thy God; and that preſence can never be other than glorious; and that it is not beatificall here, is not out of any deficiency in it, but in thine own miſerable incapacity; who, whiles thou abideſt, in this vale of tears, and art

Sect. II.

clogged with this fleſh, art no fit ſubject of ſo happy a condition. Yea that bleſſed preſence is ever comfortably acknowledged by thee, and enjoyed with ſuch contentment and pleaſure that thou wouldſt not part with it for a world, and that thou juſtly accounteſt all earthly delights but meer vexations to that alone; Whom have I in heaven but thee? and what doe I deſire on earth in compariſon of thee? A *Balaam* could ſay (how truly ſoever) I ſhall ſee him, but not now; I ſhall behold him, but not nigh: But, Lord, I ſee thee even now; I behold thee ſo nigh me, that I live in thee, and would rather die

Pſal. 73. 24.

Num. 24. 17.

die than live without thee; I ſee thee, though weakly and dimly, yet trulie and reallie; I ſee thee as my God all-ſufficient, as my powerfull Creator, my mercifull Redeemer, my gracious comforter; I ſee thee the living God, the Father of Lights, the God of Spirits, dwelling in light inacceſſible, animating, filling, comprehending this glorious world; and doe awfully adore thine infiniteneſſe. Neither doe I looke at thee with a trembling aſtoniſhment, as ſome dreadfull ſtranger, or terrible avenger; but I behold thy majeſty ſo graciouſly complying with my wretchedneſſe, that thou admitteſt mee to a bleſſed uni- SEC. II.

SEC. II.

union with thee : I take thee at thy Word, O dear Saviour, even that ſweet word of impetration, which thou wert pleaſed to utter unto thy coeternal Father, immediately before thy meritorious paſſion, I pray not for theſe alone; but for them alſo

Ioh. 17.20. which ſhall beleeve on me

21. through their Word; That they all may be one, as thou, Father, art in me, and I in thee; that they may

22. be One in us : And the glory which thou gaveſt me, I have given them, that they may bee one even as we are one; I in them, and

23. thou in me, that they may bee made perfect in one; and that the world may know that thou haſt ſent me,

SEC. II.

me, and haſt loved them, as thou haſt loved me. I know thou couldſt not but be heard in all that thou prayed'ſt; and therefore I take what thou ſuedſt for, as done. Lord, I do beleeve in thee, unite thou me to thee: make me one ſpirit with thee: It is no preſumption to ſue and hope for what thou haſt prayed for, and promiſed to performe: Oh make mee according to the capability of my weake humanitie, partaker of thy divine nature; Vouchſafe to allow me, even me poor wretched ſoul, to ſay of thee, I am my beloveds, and my beloved is mine: And by vertue of this indiſſoluble union, why ſhouldſt thou

1 Cor. 6. 17.

2 Pet. 1. 4.

Can. 6. 3.

not

SEC. II.

not, O my ſoule, finde thy ſelfe endowed with a bleſſed participation of that heavenly life and glory, which is in, and with him? In that thou art united to thy body, thou imparteſt to it vegetation, ſenſe, motion; and giveſt it a ſhare in the exerciſe of all thy noble faculties: how much more entire and beneficiall is the ſpirituall union of thy God, and thee? Alas, that bond of naturall conjunction is eaſily diſſolved by ten thouſand waies of death: this heavenly knot is ſo faſt tied, that all the powers of hell cannot unlooſe it; And the bleſſings communicated to thee by this divine match are ſo much more excellent, as

the

the infinite giver of them is above thy meaneneſſe: Lo, now thou art actually intereſſed in all that thy God is, or hath; his kingdome is thine, his glorie is thine to all eternitie. SEC. 12.

SECT. XII.

AND what now can follow, O my ſoule, upon the apprehenſion of thus enjoying the preſence of thy God, and the viſion of ſo bleſſed an object; and thine union with him, and participation of him, but a ſenſible raviſhment of Spirit with a joy unſpeakable, and full of glorie? Heretofore, if ſome great friend ſhould have brought mee to the Court, and

SEC. 12. and having ſhew'd me the ſplendor and magnificence of that ſeat of Majeſty, ſhould have brought mee in to the ſight of his Royal perſon; and ſhould have procured me not onely a familiar conference with him, but the entire affection of a favourite; and from thence there ſhould have been heaped upon me, Titles of honour, and large revenues, and (yet higher) a conſociation of Princely dignitie: How ſhould I have been tranſported with the ſenſe of ſo eminent an advancement? how great and happie ſhould I have ſeemed, not more in others eies, than in my own? what big thoughts had hereupon ſwoln

SEC. 12.

ſwolne up my heart in the daies of my vanitie? But, alas, what poor things are theſe in compariſon of thoſe heavenly promotions? I might have been brought into the ſtatelieſt Court of this World; and have been honoured not only with the preſence, but the higheſt favours, of the beſt and greateſt of Kings, and yet have been moſt miſerable: Yea, which of thoſe Monarchs, that have the command, and diſpenſation of all greatneſs, can ſecure himſelfe from the ſaddeſt infelicities? But theſe ſpiritual prerogatives are above the reach of all poſſible miſerie; and can, and do put thee (in ſome degree) into an unfailing poſ-

Sect. 12.

possession both reall and personall of eternall blessednesse. I cannot wonder that *Peter* when with the other two Disciples upon Mount *Tabor*, he saw the glorious transfiguration of my Saviour, was out of himself for the time, and knew not what he said; yet, as not thinking himselfe and his partners, any otherwaies concerned, than in the sight of so heavenly a vision, he mentions onely three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themselves; it was enough for him, if without doors he might be still blessed with such a prospect: But how had he been wrapt from himselfe, if he had found himselfe

Mat. 9. 6. Luk. 9. 33.

ſelfe taken into the ſociety of this wondrous tranſformation, and intereſſed in the communion of this glory? SEC. 12.

Thy renovation, and the power of thy faith, O my ſoul, puts thee into that happy condition; thou art ſpiritually transfigured into the ſimilitude of thy bleſſed Saviour, ſhining with his righteouſneſs and holineſs; ſo as he is glorified in thee, and thou in him; Glorified, not in the fulneſſe of that perfection which will be, but in the pledge and earneſt of what ſhall, and muſt bee hereafter. O then, with what unſpeakable joy, and jubilation, doſt thou entertaine thy happineſſe? How

Rom. 12. 2 Eph. 4. 24.

Ioh. 17. 10. 2 Theſ. 1. 12.

SEC. 12. How canſt thou containe thy ſelfe any longer within theſe bounds of my fleſh, when thou feeleſt thy ſelfe thus initiated into glory? Art thou in heaven and know'ſt it not? Know'ſt thou not that hee who is within the entry, or behinde the ſcreen, is as trulie within the houſe, as he that walkes in the Hall, or ſits in the parlour? And canſt thou pretend to bee within the verge of heaven, and not rejoyce? What is that makes heaven, but joy and felicity? thy very thought cannot ſeparate theſe two, no more than it can ſever the Sun and light: For both theſe are equally the originals and fountaines of light

light and joy; from whence they both flow, and in which both are complete; there is no light which is not derived from the Sun; no true joy but from heaven: as therefore the nearer to the body of the Sun, the more light and heat, so the nearer to heaven, the more exceſſe of joy. And certainly, O my ſoul, there is nothing but infidelity, can keepe thee from an exuberance of joy, and delight in the apprehenſion of heaven. Sec. 12.

Can the wearie Traveller after he hath meaſured many tedious miles, and paſſed many dangers both by ſea and land, and felt the harſh entertainements of a ſtranger, chuſe but rejoyce

SEC. 12. joyce to draw near in his returne to a rich, and pleasant home? Can the Ward, after an hard pupillage chuse but rejoyce that the day is comming wherein he shall freely enjoy all his Lordly revenues and roialties? Can a *Joseph* chuse but finde himself inwardly joyed, when out of the dungeon he shall be called up, not to liberty only, but to honour; and shall be arraied with a vesture of fine Linnen; and graced with *Pharaoh's* ring, and chain; and set in his second Chariot, and in the next chair to the throne of Egypt? And canst thou apprehend thy selfe now approaching to the glorie of the heaven of heavens, a place

place and ſtate of ſo infinite contentment and happineſſe, and not be extaſied with joy? There, there ſhalt thou, O my ſoule, enjoy a perfect reſt from all thy toiles, cares, tears; there ſhalt thou find a true vitall life, free from all the incombrances of thy miſerable pilgrimage; free from the dangers of either ſins, or temptations; free from all anxiety and diſtraction; free from all ſorrow, pain, perturbation; free from all the poſſibility of change, or death: A life wherein there is nothing but pure and perfect pleaſure; nothing but perpetuall melodie of Angels and Saints, ſinging ſweet Allelujahs to

SEC. 12.

SEC. 12. to their God; A life which the most glorious Deitie both gives, and is: A life wherein thou hast the full fruition of the ever-blessed God-head, the continuall society of the celestial spirits, the blissefull presence of the glorified humanitie of thy dear Saviour: A life wherein thou hast ever consort with the glorious companie of the Apostles, the goodly fellowship of the Patriarks, and Prophets, the noble Army of Martyrs and Confessors, the Celestiall synod of all the holy fathers, and illuminated Doctors of the Church; Shortly, the blessed Assembly of all the faithfull Professors of the Name of the Lord Jesus, tha

that having finished their course, sit now shining in their promised glory: See there that yet-unapproachable light, that divine magnificence of the heavenly King; See that resplendent Crown of righteousnesse, which decks the heads of every of those Saints, and is readie to be set on thine, when thou hast happilie overcome those spirituall powers, wherewith thou art still conflicting; See the joyfull triumphs of these exsulting victors; See the measures of their glory different, yet all full, and the least unmeasurable; Lastly, see all this happinesse not limited to thousands, nor yet millions of years, but commeasured by SEC. 12.

Sec. 12. no leſs than eternity. And now, my ſoul, if thou have received the infallible ingagement of thy God, [in that having beleeved, thou art ſealed with that holy Spirit of promiſe, which is the earneſt of thine inheritance, untill the full Redemption of thy purchaſed poſſeſſion] if, through his infinite mercy, thou bee now upon the entring into that bleſſed place and ſtate of immortality, forbear (if thou canſt) to be raiſed above thy ſelf with the joy of the holy Ghoſt, to bee enlarged towards thy God with a joy unſpeakable and glorious: See if thou canſt now breath forth any thing but praiſes to thy God, and ſongs of rejoycing;

Eph. 1. 13. 14.

1 Theſ. 1. 6.

cing; bearing evermore a part in that heauenly ditty of the Angels; Bleſſing, and Glory, and Wiſdome, and thankſgiving, and Honour, and power, and might be unto our God for ever, and ever. SEC. 13. Rev. 7. 12.

SECT XIII.

AND now what remaines, O my ſoule, but that thou do humbly and faithfully wait at the gate of heaven for an happie entrance (at the good pleaſure of thy God) into thoſe everlaſting Manſions. I confeſs, ſhould thy merits bee weigh'd in the ballance of a rigorous Juſtice, another place (which I cannot mention without

SEC 13.

horror) were more fit for thee, more due to thee: for, alas, thou haſt been above meaſure ſinfull, and thou knoweſt the wages of ſin, death. But the God of my mercy hath prevented thee with infinite compaſſion: and in the multitudes of his tender mercies hath not onely delivered thee from the nethermoſt hell, but hath alſo vouchſafed to tranſlate thee to the Kingdom of his dear Son; In him thou haſt boldneſſe of acceſs to the Throne of Grace; thou, who in thy ſelfe art worthy to bee a child of wrath, art in him adopted to be a co-heire of Glory; and haſt the livery and ſeizin given thee beforehand of a bleſſed poſ-

Pſal.59.10.

Pſal.86.13.

Col.1.13.

SEC. 13.

possession; the full estating wherein I do in all humble awfulnesse attend. All the few daies therefore of my appointed time will I wait at the threshold of grace untill my changing come; with a trembling joy, with a longing patience, with a comfortable hope. Onely, Lord, I know there is something to be done, ere I can enter; I must die, ere I can be capable to enjoy that blessed life with thee: one stroke of thine Angell must bee endured in my passage into thy Paradise; And lo, here I am before thee ready to embrace the condition; Even, when thou pleasest, let me bleed once to bee ever happy. Thou hast, after a weary

SEC. 13. walk through this roaring wilderneſs, vouchſafed to call up thy ſervant to Mount *Nebo*, and from thence aloof off, to ſhew me the land of Promiſe, a land that flowes with milk and honey; Do thou but ſay, Die thou on this Hill, with this proſpect in mine eye, and do thou mercifully take my ſoul from mee, who gaveſt it to me; and diſpoſe of it where thou wilt in that Region of Immortality. Amen, Amen. Come Lord Jeſu, Come quickly.

BEhold, Lord, I have by thy Providence dwelt in this houſe of Clay more than double the time wherin thou wert pleaſed to ſojourne

journ upon earth; Yet I may well ſay with thine holy Patriark, *Few and evil have been the dayes of the yeeres of my pilgrimage*: Few in number, evill in condition: Few in themſelves, but none at all to thee, with whom a thouſand yeares are but as one day. But had they beene double to the age of *Methuſaleh*, could they have been ſo much as a minute to eternity? Yea, what were they to me (now that they are paſt) but as a tale that is told and forgotten. Gen. 47. 9.

Neither yet have they been ſo few, as evill. Lord what troubles and ſorrowes haſt thou let me ſee, both my owne and others? What viciſſitudes of ſickneſſe

neſſe and health? What ebbes and flowes of condition? How many ſucceſſions and changes of Princes both at home, and abroad? What turnings of times? What alterations of Governments? What ſhiftings and downfalls of Favourites? What ruines and deſolations of Kingdoms? What ſacking of Cities? What havocks of warre? What frenzies of rebellions? What underminings of treachery? What cruelties and barbariſmes in revenges? What anguiſh in the oppreſſed and tormented? What agonies in temptations? what pangs in dying? Theſe I have ſeen, and in theſe I have ſuffered: And now, Lord, how

how willing I am to change time for eternity, the evils of earth, for the joyes of heaven, misery for happineſſe, a dying life for immortality?

Even ſo, Lord Jeſu,

Take what thou haſt bought; Receive my ſoule to thy mercie, and crowne it with thy glorie.

Amen. Amen.
Amen.

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